

The eleuen Bookes of the *Golden Asse*

Containing, the metamorphosie of
Lucius Apuleius, enterlaced with
sundry pleasant & delectable tales,
with an excellent narration of the
marriage of *Cupid* and *Psyche*, sette
out in the fourth, the fifth, and the
sixt Bookes.

Translated out of Latin into English
by *William Adlington*.

(* *)



L O N D O N
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1596.

The right Honorable and mightie Lord, Thomas, Erle of Sussex, Viscount Fitzwalter, Lorde of Egremont and of Burnel, Knight of the most noble order of the Garter, Iustice of the Forrests and Chases from Trent Southward, and captaine of the gentlemen Pensioners of the house of the Queene our soueraigne Ladie.



After I had taken vpon me (right Honourable) in maner of that vnlearned and foolish Post Cherillus, who rashly and vnadvisedly did write a big volume in verses of the valiant prowesse of Alexander the Great, to translate this present booke, containin^g the Metamorphosie of Lucretius Apuleius: being mooued thereunto by the right pleasant pastime, and delectable matter therein: I eftsoones consulted with my selfe, to whom I might best offer so pleasant and worthy a worke, deuised by the Author, it being now barbarously and simply framed in our English tongue. And after long deliberation had, your honourable Lordship came to my remembrance, a man much more worthy than vnto whome so homely and rude a translation should be presented. But when I againe remembered the iesting and sportfull matter of the booke unfit to be offered to every man of grauitie and wisdom, I was wholly determined to make no Epistle Dedicatorie at all: til as now of late perswaded thereunto by my friends, I haue boldly enterprised to offer the same vnto your Lordship, who (as I trust) wil with no lesse good will accept the same, then if it did intreate of some serious and loftie matter, considering that although the matter therein seeme very light and mery, yet the effect thereof tendeth to a good & vertuous moral, as in the folowing Epistle to the Reader is declared. For so haue all Writers in times past imploied their labors, that posteritie might receiue some fruitfull profit by the same. And therefore the Poets fained not their fables in vaine, considering that children in time of their first studies, are much allured thereby to proceede to more graue and deepe disciplines, whereas otherwise their mindes would quickly loathe the

wise

T. N.

wise Works of learned men, wherein in such vnripe yeers they take no sparke of delectation at al. And not only that profit ariseth to children by such fained Fables, but also the vertues of men are couertly therby commended, and their vices discommended and abhorred. For by the fable of Actæon, where it is feined, that when he saw Diana washing herselfe in a well he was immediatly turned into a Hart, and so was slaine of his owne dogs, may be meant, that when a man casteth his eyes on the vaine and soon-fading beuty of the world, consenting thereto in his mind, he seemes to be turned into a brute beast, and so to be slaine through the inordinate desire of his owne affects. By Tantalus that standeth in the midst of the floud Eridan, hanging before him a tree laden with pleasant apples he being neuertheles always hungry and thirsty, betokeneth the insatiable desires of couetous persons. The fables of Atreus, Thiestes, Tereus and Progne signifie the wicked and abhominable facts wrought and attempted by mortall men. The fall of Icarus, is an example to proude and arrogant persons that weene to clime vp to the heauens. By Midas who obtained of Bacchus, that all things which he touched might be gold, is carped the foule sin of auarice. By Phaeton that vnskilfully tooke in hand to rule the chariot of the sunne are represented those persons which attempt things passing their power and capacitie. By Castor and Pollux turned into a signe in heauen called Gemini, is signified, that vertuous and godly persons shall be rewarded after life with perpetual blisse. And in this fained iest of Lucius Apuleius, is comprehended a figure of mans life, ministring most sweete and delectable matter, to such as shall be desirous to reade the same. The which if your honorable Lordship shal accept and take in good part, I shal not onely thinke my small trauel and labour well employed, but also receiue a further comfort to attempt some more serious matter, which may be more acceptable to your Lordship: desiring the same to excuse my rash and bold enterprise at this time, as I nothing doubt in your Lordships goodnes. To whom I beseech almightie God to impart long life, with increase of much honor.

Your Honours most bounden,
William Adlington.



When I had (gentle Reader) slightly here and there runne
ouer the pleasant and delectable iests of *Lucius Apuleius*, (a
man of ancient descent, and endued with singular lear-
ning) written in such a franke and flourishing stile, as hee
seemed to haue the Muses at his wil, to feede and maintain
his pen: And when againe I perceiued the matter to minister such ex-
ceeding plentie of mirth, as neuer (in my iudgement) the like hath
beene shewed by any other, I purposed according to my slender know-
ledge, (though it were rudely and farre disagreeing from the fine and
excellent doings now a daies, to translate the same into our vulgar
tongue, to the end, that amongst so many sage and serious workes) (as
euerie man welnigh endeouers daily to encrease) there might be some
fresh and pleasant matter, to recreate the minds of the readers withal:
Howbeit I was elsuones driuen from my purpose by two causes: First,
perceiuing that the Author had written his work in so high a stile, in so
strange words, and in such new inuented phrases, as hee seemed rather
to set it forth, to shew his magnificency of prose, then to participate his
doings to other: Secondly, fearing lest the translation of this Booke
(which seems a meere iest and fable, and a worke to be laughed at, by
reason of the vanitie of the Author, might be contemned and despised of
al men, and so consequently, I to be had in derision to occupie my selfe
in such friuolous and trifling toies: but on the other side, when I had
thoroughly learned the intent of the Authour, and the purpose why he
inuented so sportful a iest: I was verely perswaded, that my smal trauel,
should not onely be accepted of many, but the matter it selfe allowed
and praised of al. Wherefore I intend (God willing) as nigh as I can, to
vttre and open the meaning thereof, to the simple and ignorant, where-
by they may not take the same, as a thing onely to iest and laugh at (for
the fables of *Aesope*, and the faining of Poets were neuer written for
that purpose) but by the pleasantnesse thereof, be rather induced to the
knowledge of their present estate, and thereby transforme themselves
into the right and perfect shape of men. The Argument of this booke is:
How *Lucius Apuleius* the Author himselfe trauelled into *Thessalie* (be-
ing a region in *Greece*) where al the women for the most part, be such
wonderful Witches, that they can transforme men into the figure of
brute beasts (where after he had continued a few daies) by the mightie
force of a violent confection, he was changed into a miserable Asse, and
nothing might reduce him to his wonted shape, but the eating of a rose,
which after the endurance of infinite sorrowe, at length he obtained by
prayer. Verely vnder the wrap of this transformation, is taxed the life of
mortal men, whenas we suffer our minds so to be drowned in the sensu-
al lusts of the flesh, and the beastleie pleasure thereof: (which aptly may
be called, the violent confection of Witches) that we leese wholly the
yse of reason and vertue (which properly should be in man) and plaie
the parts of brute and sauage beasts: By like occasion we reade, how di-
uers of the companions of *Vlysses*, were turned by the marvellous power
of

of *Circe* into swine. And find we not in the scripture, that *Nabuchodonosor* the king of *Babylon*, by reason of his great dominions and realmes, fell into such exceeding pride, that he was sodainly transformed of almighty God, into a horrible monster, hauing the head of an Oxe, the seete of a Beare, and the taile of a Lyon, and did eate haie as a beast: But as *Lucius Apuleius* was changed into his humane shape by a Rose, the companions of *Vlysses*, by great intercession, and *Nabuchodonosor* by the continual praier of *Daniel*, whereby they knew themselves, and liued after a good and vertuous life: so can we neuer be restored to the right figure of our selues, except we taste and eate the sweet Rose of reason and vertue, which the rather by meditation of praier, wee may assuredly attain. Againe, may not the meaning of this worke be altered and turned in this sort.

A man desirous to apply his mind to some excellent art, or giuen to the studie of any of the sciences, at the first appeareth to himself an Asse without wit, without knowledge, and not much vnlike a brute beast, till such time as by much paine and trauell he hath atchiued to the perfectnes of the same, and tatting the sweet floure and fruit of his studie, doth thinke himselfe well brought to the right and verie shape of a man. Finally, the Metamorphosie of *Lucius Apuleius*, may be resembled to youth without discretion, and his reduction to age, possessed with wisdom and vertue. Now since this booke of *Lucius* is a figure of mans life, and toucheth the nature and manners of mortal men, egging them forward from their Asinal forme to their humane and perfect shape, beside the pleasant and delectable iests therein contained, I trust if my simple translation be nothing accounted, yet the matter it selfe shall be esteemed by such, as not onely delight to please their fancie in reading the same, but also take a patterne thereby, to regenerate their minds, from brutish and beastly custome. Howbeit I haue not so exactly passed through the Author, as to point euerie sentence according as it is in Latine, or so absolutely translated euerie word, as it lieth in the prose, (for so the *French* and *Spanish* translatours haue not done) considering the same in our vulgar tongue would haue appeared verie obscure and darke, and thereby consequently, loathsome to the Reader, but nothing erring (as I trust) from the giuen and natural meaning of the Author, haue vsed more common and familiar words (yet not so much as I might do) for the plainer setting forth of the same. But howe soeuer it be (gentle reader) I pray thee take it in good part, considering that for thee I haue taken this paine to the end thou maist reade the same with pleasure.

Farewell.

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ATZ

The life of *Lucius Apuleius* briefly
expressed.

Lucius Apuleius Affrican, an excellent follower of Plato his sect, borne in Madaura, a countrey sometime inhabited by the Romanes, and vnder the iurisdiction of Syphax, situate and lying vpon the borders of Numidia, and Getulia, wherby he calleth himself, halfe a Numidian and halfe a Getulian: and Sidonius named him, the Platonian Madaurence: his father called Theseus, had passed al offices of dignitie in his countrey, with much honour: his mother named Saluia, was of such excellent vertue that she passed al the dames of her time, borne of an ancient house, and descended from the noble Philosopher Plutarch, and Sextus his disciple. His wife called Prudentila was endow- ed with as much vertue and richesse, as any woman might be. He himselfe was of high and comely stature, gray eyed, his haire yelow, and a beutiful personage: he flourished in Carthage in the time of Iulianus Auitus, and Claudius Maximus proconsulls, where he spent his youth in learning of liberal sciences, and much profited vnder his master there, whereby not without cause, he gloriously calleth himselfe, the nourice of Carthage, and the celestial Muse, and venerable mistres of Affricke. Soone after, at Athens (where in times past the wel of al doctrine flourished), hee tasted many of the cups of the muses, he learned Poetrie, Geometrie, Musicke, Logicke, and the vniuersal knowledge of philosophie, and studied not in vaine the nine Muses, that is to say, the nine noble and royall disciplines. Immediately after he went to Rome, and studied there the Latine tongue, with much labour and continuall studie, that he atchieued to great eloquence, and was knowen and appoynted to be excellently learned, whereby he might worthelie be called Polyhistor, that is to say, one that knoweth much or manie things. And being thus no lesse indu- ed with eloquence, then with singular learning, he wrote manie bookes for them that should come after: whereof part by neg- ligence of times he intercepted, and part now extant, do suffici- ently declare, with how much wisdom and doctrine he flouri- shed, and with how much vertue he excelled amongst the rude & barbarous people. The like was Anacharsis, amongst the most iustly Scythes: but amongst the books of Lucius Apuleius, which are perished and preuented, howbeit greatly desired as nowe a
daies

The life of Lucius Apuleius

daies, was one intituled Banketing questions, another intrea-
ted of the nature of fish, another of the generation of beastes,
another conteining his epigrams, & another called Helmagoras:
but such as are now extant, are the foure books named Florido-
rum, wherein is contained a flourishing stile, & a saourie kinde
of learning, which delighteth, holdeth, and reioyceth the reader
maruailously, wherein you shal find a great variety of things, as
leaping one from another: One excellent and copious oration,
containing al the grace and vertue of the art oratorie, whereby
he cleareth himselfe of the crime of art Magike, which was
slanderously objected against him, by his envious aduersaries,
wherein is contained such force of eloquence and doctrine, as he
seemeth to passe and excell himselfe. There is another booke of
the God of spirit of Socrates, whereof S. Augustine maketh oftē
mention in his booke of the definition of Spirits and descripti-
on of men: two other bookes of the opinion of Plato, wherein is
briesly contained that which before was largely expressed: one
booke of Cosmographie, comprising many things of Aristotles
Meteors: the Dialogue of Trismegistus, translated by him out of
Greeke into latin, so fine, that it rather seemeth with moze elo-
quence turned into Latin, thē as it was before writtē in greeke:
but principally, these xi. bookes of the Golden Asse, are enriched
with such pleasant matter, with excellent and varietie of fiori-
shing tales, that nothing may be moze sweete and delectable,
whereby worthelie they may be intituled: The bookes of the
Golden Asse, for the passing stile and matter therein. For what
can be moze acceptable then this asse of Gold indeede: Howbeit
there be manie which would rather intitle it, Metamoz-
phosis, that is to say, a transfiguration or transfor-
mation, by reason of the argument and
matter therein.

The

The Preface of the author to his sonne Faustus,
and vnto the reader of this booke.

That I to thee some ioyous iests,
may shew in gentle glose:
And franklie feede thy bended eares,
with passing pleasant prose.
So that thou daine in seemely sort,
this wanton booke to view,
That is set out and garnisht fine,
with written phrases new.
I wil declare how one by hap,
his humane figure lost.
And how in brutish formed shape,
his loathed life he tost.
And how he was in course of time,
from such estate vnfold,
Who eftsfoones turnd to pristine shape,
his lot valuckie tolde.

What and who he was, attend a while, and you shal vnderstand, that it was enen I, the wyter of mine owne Metamorphosie, and strange alteration of figure, Hymetus, Athens, Isthmia, Ephire, Tenaros, and Sparta, beeing fat and fertill soiles (as I pray you giue credit to the bookes of moze euermlasting fame) be places where mine ancient progenie and linage did sometime flourish: there I say, in Athens when I was yong I went first to schoole. Soone after (as a stranger) I arriued at Rome, whereas by great industrie and without instruction of any schoolemaster I atchiued to the full perfection of the Latin tongue: behold, I first craue and beg your pardon, lest I should happen to displease or offend anie of you by the rude and rustlike vtterance of this strange and frozen language. And verily this new alteration of speech doth correspond to the enterprised matter, whereof I purpose to entreate, I will set forth vnto you a pleasant Grecian iest. Whereunto gentle reader, if thou wilt giue attendant eare, I wil minister vnto thee such delectable matter as thou shalt be contented withall.

The first booke of *Lucius Apuleius*
of the *Golden Asse*.

¶ How *Apuleius* riding in *Thessaly*, fortun'd to fall
into company with two strangers, that reasoned
together of the mightie power of Witches.

Chap. I.



¶ I fortun'd to take my boy,
age into *Thessaly*, about cer-
taine affaires which I had to
do (for there mine ancestrie
by my mothers side inhabi-
teth, descended of the line of
that most excellent person
Plutarch, and of *Seneca* the
philosopher his nephew, which is to vs a great wor-
ship and honor: and after that by much trauel & great
paine, I had passed ouer the high mountaines and si-
perie ballies, and had ridden through the cloggie sal-
lowed fields, perceiuing that my horse did wax some-
what slow, and to thintent likewise, I might repose
and strengthen my selfe, (being wearie with riding)
I lighted off my horse, and wiping away the sweate
from euery part of his body, I vnbzideled him, and
walked him softly in my hand, to the ende he might
pisse, and ease himselfe of his wearinesse and trauel:
and while he went grasing freshly in the field (cast-

in countrey
where are ma-
ny mchantres
les & witches.

The vertue of
parents uia-
beth the child
ben honored.

B

ing

Witches in old
time were sup-
posed to be of
such power
that they could
put downe the
moone by their
enchantment.

ing his head sometimes aside, as a token of reioycing
and gladnesse) I perceiued alittle before me two com-
panions riding, and so I ouertaking them made the
third: and while I listened to heare their communi-
cation, the one of them laughed & mocked his fellow,
saying: leaue off I pray thee and speake no more. I
cannot abide to heare thee tel such absurd and incre-
dible lies: which when I heard, I desired to heare som
newes, and said: I pray you masters to make mee
partaker of your talke, which am not so curious as
desirous to knowe al your communication: so shall
we shorten our iourney, and easily passe this high
hil before vs, by merry and pleasant talke. But he
that laughed before at his fellow said againe: vere-
ly this tale is as true, as if a man would say, that by
sozterie, and enchantment the floods might be for-
ced to run against their course: the sea to be immoue-
ble: the aire to lacke the blowing of the winds: the sun
to be restrained from his natural race: the Moone to
purge his skimming vppon hearbes and trees to serue
for Sozceries: the stars to be pulled from heauen: the
day to be darkned, & the darke night to continue still.
Then I, being more desirous to heare his talke then
his companions, said: I pray you, that began to tell
your tale euen now, leaue not off so, but tel the rest.
And turning to the other I saide: You perhaps,
that are of an obstinate mind and grosse eares, mocke
and confemne these things, which are reported for
truth, know you not, that it is accounted vnttrue by
the prauie opinion of men, which either is rarely
scene, selborne heard, or that passeth the capacitie of
mans reason, which if it be more narrowly scanned,
you shal not onely find it euident and plaine, but also
very easie to be brought to passe,

¶ How

Lucius Apuleius

¶ How *Apuleius* told to the strangers, what he saw
a Iugler do in *Athens*.

Chap. 2.

The other night, being at supper with a sort of
hungry fellows, while I did greedely put a great
morsell of meate in my mouth, that was frico
with the flower of cheese and barley, it cleaved so
fast in the passage of my throte, and stopped my wine,
in such sort, that I was welnigh choked. And yet at
Athens before the Porch there, called *Deale*, I sawe
with these eyes a Iugler that swallowed up a two
hand sword, with a very keene edge, and by and by, for
a little money that we that looked on gaue him, he deu-
oured a chafing speare, with the point downeward.
And after that he had conueted the whole speare with-
in the closure of his bodie, and brought it out againe
behind, there appeared on the top thereof (which cau-
sed vs al to maruel) a faire boie pleasant and nimble,
winding and turning himselfe in such sort, that you
would suppose that he had neither bone nor gristle, &
verely thinke that hee were the natural serpent, cra-
ping and sliding on the knotted staffe, which the god
of medicin is sained to beare. But turning me to him
that began this tale, I pray you (quoth I) folloze your
purpose, and I alone wil giue credit vnto you, and for
your paines wil pay your charges at the next tyme we
come vnto. To whom he answered, Certes sir, I
thank you for your gentle offer, and at your request I
will pceede in my tale: but first I will sweare vnto
you by the light of this Sunne that shineth here, that
those things that I shal tel be true, lest whē you come
to the next citie called *Theffaly*, you should doubt any
thing

The God of
medicins cal-
led *Asclepias*
purs.

thing of that which is rife in the mouthes of euery person, and done before the face of al men. And that I may first make relation vnto you, what, and who I am, and whither I go, and for what purpose: Know ye, that I am of Egin, trauellling these countries about from Thessaly to Etolia, and from Etolia to Boetia, to prouide for hony, cheese, and other victualles to sell againe: and vnderstanding that at Hippata (which is the principal citie of al Thessalie) is accustomed to be sold new cheese of exceeding good tast and relish, I fortun'd on a day to go thither, to make my market there, but (as it often happeneth) I came in an euill houre, for one Lupus a purueur had bought and engrossed vp all but the day before, and so I was deceiued.

Wherefore towards night (being verie wearie) I went to the baines to refresh my selfe, and behold, I fortun'd to espy my companion Socrates sitting vpon the ground, couered with a tozne and course mantell, who was so meigre and of so salow and miserable a countenance that I scantly knew him: for fortune had brought him into such estate and calamitie, that he verely seemed as a common beggar that standeth in the streets to craue the beneuolence of the passers by: Towards whom (howbeit he was my singular friend and familiar acquaintance, yet halfe in despaire) I drew nigh and said: Alas my Socrates, what meaneth this? How fareth it with thee? What crime hast thou committed? Morely there is great lamentation and weeping made for thee at home: Thy Children are in Ward, by the decree of the prouincial iudge: thy Wife (having ended her mourning time in lamentable wise, with face and visage blubbered with teares, in such sort that she had welnigh wept out both her eyes) is constrained by her Parents to put out of remembrance the vnsortunate losse and lacke of thee at home, and (against her wil to take a new husband:

And

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lech some men
or ser acquaint
ance.

And dost thou liue here as a ghost or hegge, to our great shame and ignomie?

Then answered he to me, and said: O my friend Aristomenus, now perceiue I wel that you are ignorant of the whirling changes, the vnkable forces, and slipperie inconstancie of fortune: and therewithal hee couered his face (euen then blushing for verie shame) with his rugged mantell, insomuch that from his navel downward he appeared al naked.

But I (not willing to see him any longer in such great misery and calamitie) tooke him by the hand & lifted him vp from the ground: who hauing his face couered in such sort let fortune (quoth he) triumph yet more, let her haue her sway, and finish that which she hath begun. And therewithal I put off one of my garments and couered him, and immediatly I brought him to the baine, and caused him to be anointed, wiped, and the filthie scurfe of his body to be rubbed away, which done (although I were very wearie my selfe) yet I lead the poore miser to my Inne, where he reposed his bodie vpon a bed, and then I brought him meate and drinke, and so we talked together: for there we might be merrie, and laugh at our pleasure, and so we were, vntil such time as he (fetching a pittiful sigh from the bottome of his heart and beating his face in miserable sort) began to say,

How *Socrates* in his returne from *Macedonie* to *Larissa*, was spoiled and robbed, and how hee fell acquainted with one *Meroe* a witch. Chap. 3

A Las poore miser that I am, that for the onely desire to see a game of triall of weapons, am fallen into these miseries and wretched snares of misfortune. For in my returne from *Macedonie*, whereas I sold all my wares, and played the Marchant by the space of tenne moneths, a little before I came to *Larissa*, I

The first booke of

turned out of the way to view the situation of the
countrie there, and behold, in the bottome of a deepe
valley, I was suddenly inuironed with a companie of
thieves, who robbed and spoiled me of such things as
I had, and yet would hardly suffer me to escape. But
I (being in such extremitie) in the ende, was happily
deliuered from their hands: and so I fortun'd to come
to the house of an old woman that solde wine, called
Meroc, who had her tongue sufficiently instructed to
flattery: to whom I opened the causes of my long pe-
grination & carefull trauel, and of my vnluckie ad-
venture, and after that I had declared vnto her such
things as then presently came to my remembrance,
she gently intertain'd me, and made me good chere:
and by and by being pricked by carnall desire, she
brought me to her own bed chamber, where I (poore
miser) (the very first night of our lying together) did
purchase to my selfe this miserable face, & for her lodg-
ing I gaue her such a paele, as the thieves left to couer
me withal. When I (vnderstanding the cause of his
miserable estate) said to him: in faith thou art wor-
thie to sustaine the most extreame miserie and calamitie,
which hast defiled and maculated thine own body, for-
saken thy wife traiterously, and dishonoured thy chil-
dren, parents, and friends, for the lous of a vile harlot
and olde strumpet. When Socrates heard me raile a-
gainst Meroc in such sort, he held vp his finger to me,
and as halfe abashed said: peace, peace I pray you, and
(looking about lest any person shoulde heare) I pray
you (quoth he) take heere what you say against so ve-
nerable a woman as she is, lest by your intemperate
tongue you catch some harme.

Then (with resemblaunce of admiration) what
(quoth I) is she so excellent a person as you name
her to be? I pray you tel me. Then answered he, vere-
ly she is a Magitian, which hath power to rule the
heauens, to bring down the sky, to beare up the earth.

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to turne the waters into hills, and the hills into running waters, to lift vp the terrestrial spirits into the aire, and to pul the gods out of the heauens, to extinguish the Planets, and to lighten the deepe darknesse of hell. Then saide I, I pray thee leaue off this high and mysticall kinde of talke, and tell the matter in a moze plaine & simple fashion. Then answered he, will you heare one or two, or moe of her facts which she hath done, for whereas she enforceth, not onely the inhabitants of the countrie here, but also the Indians and the Aethiopians the one and the other, and also the Antidons, to loue her in most raging sort, such are but trifles and chippes of her occupation, but I pray you giue eare, and I wil declare of moze greater matters which she hath doone openlie and befoze the face of all men.

How *Meroe* the witch turned diuers persons into miserable Beasts. Chap. 4.

In faith *Aristomenus*, to tel you the truth, this woman had a certaine loue, whom by the vtterance of one onely word, she turned him into a Beuer, because he loued another woman beside hir, and the reason why she transformed him into such a beast, is, for that it is his nature, when he perceiue the hunters and hounds to draw after him, to bite off his members, and lay the in the way, that the hounds may be at a stoppe when they find them, and to the intent it might so happen vnto him, (because he fancied another woman) she turned him into that kind of shape. Semblably she changed one of her neighbours, being an old man, and one that sold wine, into a Frogge, in that he was one of her occupation, and therefore she bare him grudge, & now the poore miser swimming in one of his Pipes of wine, and welnigh drowned in the dregges, both crie and cal with a hoarse voice,

THE FIRST BOOKE OF

for his old ghests and acquaintance that passed by. Likewise she turned one of the aduocats of the court (because he pleaded and spake against her in a rightful cause) into a hoyned ram, and now the poore ram is become an aduocate. Moreover she caused that the wife of a certaine louer that she had, should neuer be deliuered of her child, but according to the computation of al men, it is eight yeares since the poore woman began first to swell, and now she is increased so bigge, that she seemeth as though she would bring forth some great Olyphant, which when it was known abroad, and published throughout all the towne, they tooke indignation against her, and ordeined that the next daie she should most cruelly be stoned to death, which purpose of theirs she preuented by vertue of her inchauntments: and as Medea (who obtained of King Creon but one daies respite before her departure) did burne al his house, him and his daughter, so she (by her coniuurations and inuocations of spirits, which she doeth in a certaine hole in her house, as shee her selfe declared vnto me the next day following) closed al the persons of the towne so sure in their houses, and with such violence of power that for the space of two daies, they could not come forth, nor open their gates nor doore, nor brake downe their wals, where by they were forced by mutual consent, to crie vnto her, and to bind themselves (strictly) by othes, that they would neuer afterwards molest or hurt hir: and moreover if anie offer her anie iniurie, they would be readie to defend her, whereupon she (moued at their promises and stirred by pittie) released al the towne. But she conueied the principal authour of this ordinance, about midnight, with al his house, the walles, the ground, and the foundation, into another towne distant from thence an hundred miles, situate and being in the top of an high hill, and by reason thereof destitute of water, and because the edifices and houses, were so nigh builded together. that it was not possible

possible for the house to stand there, she threw downe the same before the gate of the Towne. Then spake I, and saide : O my friend Socrates, you haue declared vnto mee many maruailous things and strange chances, and moreouer stricken me with no smal trouble of mind, yea, rather with great feare lest the same old woman vsing the like practise, should fortune to heare al our communicati- on: wherefore let vs now sleepe, and after we haue taken our rest, let vs rise betime in the morning and ride a- way from hence before day, as far as we may possible.

How *Socrates* and *Aristomenus* slept together in one chamber, and howe they were handled by Witches.
Chap. 5.

IN speaking these words, and deuising with my selfe of our departing the next morrow, lest *Merce* the Witch should play by vs, as she had done by diuers other persons: it fortuneth that *Socrates* did fall a sleepe, and slept very soundly, by reason of his trauel and plentie of meate and wine, wherewithall he filled himselfe. Wherefore I closed and barred fast the doores of the chamber, and put my bed behind the doore, and so laid me downe to rest, but I could in no wise sleepe for the great feare which was in my heart, until it was about midnight, and then I began to slumber: but alas, behold sodenly the chamber doore brake open, the lockes, bolts, and posts fel down, that you would verely haue thought, that some thæues had bene present, ly come to haue spoiled vs. And my bed whereon I lay, being a truckle bed, fashioned in forme of a cradle, and one of the feete broken and rotten, by violence was turned vpside down, and I likewise was ouerwhelmed and couered lieng in the same. Then perceined I in my selfe, that certaine effects of the mind by nature doth chaunce contrarie: for as teares oftentimes trickleth downe the cheekes of him that seeth or heareth some ioyful newes, so I being in this feareful perplexitie, could not forbear laughing.

to see how of Aristomenus I was made like vnto a snail
 in his shel. And while I lay on the ground couered in this
 sort, I peeped vnder the bed to see what would happen.
 And behold there entered in two old women, the one bea-
 ring a burning torch, and the other a sponge and a naked
 sword: And so in this habite they stood about Socrates be-
 ing fast asleep. Then she (which bare the sword) said vn-
 to the other, behold sister Panthia this is my deere and
 sweate heart, which both day and night hath abused my
 wanton youthfulness. This is he (who little regarding my
 loue) doth not onelie defame me with reprochful words,
 but also intendeth to runne away. And I shal be forsaken
 by like craft as Uliesses did vse, and shal continually be-
 waile my solitarinesse as Calipso (which saide) she poin-
 ted towards me which lay vnder the bed, and shewed me
 to Panthia. This is he (quoth she) which is his counsailler
 and perswadeth him to forsake me, and now (being at the
 point of death) he-lieth prostrate on the ground couered
 with his bed, and hath scene al our doings, and hopeth to e-
 scape (scotfree) from my hands, but I wil cause that he shal
 repent himself too late, nay rather forthwith of his former
 language, and his present curiositie. Which words when
 I heard, I fel into a cold sweate, and my heart trembled
 with feare, insomuch that the bed ouer me did likewise
 rattle and shake. Then spake Panthia vnto Meroe, and
 said: Sister let vs by and by teare him in peces, or tie him
 by the members and so cut them off. Then Meroe (being
 so named because she was a Tauerneer and loued wel good
 wines) answered: nay rather let him lye, and burie the
 corps of this poore wretch in some hole of the earth, and
 therewithal she turned the head of Socrates on the other
 side, and thrust her sword vp to the hilt into the left part
 of his necke, and receiued the bloud that gushed out, with
 a pot, that no drop thereof fel beside, which things I sawe
 with mine owne eyes, and (as I thinke) to the intent she
 might alter nothing that pertained to sacrifice, which she
 accustomed to make, she thrust her hand downe into the
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entrailles of his bodie, and searching about, at length brought forth the heart of my miserable companion Socrates, who (having his throte cut in such sort) yielded out a dolorful crye, & gaue vp the Ghost. Then Pamphila stopped the wide wounde on his throte with the sponge, and said: O sponge, sprung and made of the Sea, beware that thou passe not by running river. This being said, the one of them mownd and turned vp my bed, and then they strided ouer me, and clapped their buttockes vpon my face, and al be pissed me, til I was wringing wet: when this was ended they went their way, and the dore closed fast, the posts stood in their old places, and the locks and bolts were shut againe. But I, that lay vpon the ground, like one without soule, naked and cold, and wringing wet with piss, like to one that were moze then halfe dead, yet reuising my selfe, and appointed as I thinke for the Gallows, beganne to say: Alasse, what shall become of me to morrow, when my companion shall be found murdered here in the chamber? To whom shal I come to tel any similitude of truth. When as I shall tell the truth in deede? They wil say, if thou wearest vnable to resist the violence of women, yet shouldest thou haue cried for help: wilt thou suffer the man to be slaine before thy face and say nothing? Or why did they not slay thee likewise? Why did they spare thee that stood by and saw them commit that horrible fact? Wherefoze though thou hast escaped their hands, yet thou shalt not escape ours. While I pondered these things with my selfe, the night passed on: And so I thought best to take my horse before day, & go forward in my iourney.

Howbeit the waies were vnkowne vnto me, and there vpon I tooke vp my packet, unlocked and unbarred the dore, but those good and faithful dozes which in the night did open of their owne accord, could then scanty be opened with their keies. And when I was ouer I cried, O sir, O sler, where art thou, open the stable dore, for I wil ride away by and by. The osler lying behind the stable dore vpon a pallet, and halfe asleepe, what (quoth he)

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do not you know that the waies be verie dangerous?

What meane you to rise at this time of night? If you perhappes (guiltie of some hainous crime) be wearie of your life, yet thinke you not that we are such softes that we wil die for you. Then said I, it is welneere day, and moreover what can theyes take from him that hath nothing: Doeſt not thou know (ſoule as thou art) that if thou be naked, if tenne Giaunts ſhould aſſaile thee, they could not ſpoile or rob thee. Whereunto the drouſie Diſtler halfe aſſepe, and turning on the other ſide, answered: What know I whether you haue murdered your companion whom you brought in yeſter night or no, and nowe ſake the meanes to eſcape away. O Lord, at that time I remember the earth ſeemed to open, and that I ſaw at Hell gate the dogge Cerberus gaping to deuour me, and then I verely beleued, that Merce did not ſpare my throat, moued with pittie, but rather cruelly pardoned me, to bring me to the Gallowes, wherefore I returned to my chamber, and there deuiled with my ſelf in what ſort I ſhould finiſh my life. But when I ſaw that fortune would miniſter vnto me no better inſtrument, then that which my bed profered me, I ſaid: O bed, O bed, moſt deere vnto me at this preſent, which haſt abode and ſuffered with me ſo many miſeries, indge and arbitrer of ſuch things as were done here this night, whom only I may call to witneſſe for my innocencie, render (I ſay) vnto me, ſome wholeſome weapon to end my life that am moſt willing to die. And therewithal I pulled out a peece of the rope wherewith the bed was corded, and tied one end thereof about a raſter by the window, and with the other end I made a ſliding knot, and ſtoode vpon my bed, and ſo put my necke into it. And when I leaped from the bed, thinking verely to ſtrangle my ſelfe and ſo die, behold the rope being olde and rotten, burſt in the middle, and I fel downe tumbling vpon Socrates that lay vnder. And euen at that ſame time the Diſtler came in crying with a lowd voice, and ſaid, where are you that made ſuch haſte at midnight, & now lies wallowing

loſing a bed: whereupon (I know not whether it was by my ſal, or by the great crie of the Dſteler) Socrates (as waking out of a ſleepe) did riſe vp firſt and ſaid: It is not without cauſe that ſtrangers ſpeake enill of ſuch Dſtelers, for this ratiſe in his coming in, and with his crying out, I thinke vnder a colour to ſteale away ſome thing, hath waked me out of a ſound ſleepe. Then I aroſe vp ioyful with a merry countenance, ſaying: Behold, god Dſteler, my friend, my companion, and my brother, whom thou diddeſt falſely affirme to be murdered by me this night. And therewithal I embraced my friend Socrates and kiſſed him, but he ſmelling the ſtinke of the piſſe wherewith thoſe hags had embrewed me, thruſt mee away and ſaid, clenſe thy ſelfe from that filthie odour, and then he began gentlie to enquire how that noiſome ſcent happened vnto me, but I finely ſeining and colouring the matter for the time, did breake off his talke, & toke him by the hand and ſaid: why tarrie we? Why loſe we the pleaſure of this faire morning? Let vs go, and ſo I toke by my pacquet, & paid the charges of the houſe and departed: and we had not gone a mile out of the town, but it was broad day, and then I diligently looked vpon Socrates throte, to ſee if I could eſpie the place where Meroc thruſt in her ſword, but when I could not perceiue any ſuch thing, I thought with my ſelfe, what a mad man am I, that (being overcome with wine yeſternight) haue dreamed ſuch terrible things. Behold I ſee Socrates is ſound, ſafe, and in health, where is his wound? where is the ſponge? where is his great and new cut? and then I ſpake to him and ſaide, verely it is not without occaſion that Phiſitions of experience doe affirme, that ſuch as fill their gorges abundantly with meate and drinke, ſhal dreame of dire and horrible ſights, for I my ſelfe (not tempering mine appetite yeſternight from the pots of wine) did ſeeme to ſee ſtraunge and cruell viſions, that euen yet I thinke my ſelfe ſprinkled and wet with humane bloud: whereunto Socrates laughing, made anſwere and ſaid: Nay, thou art not wet with the bloud of

do not you know that the waies be verie dangerous?

What meane you to rise at this time of night? If you perhappes (guiltie of some hainous crime) be wearie of your life, yet thinke you not that we are such softes that we wil die for you. Then said I, it is welnere day, and moreover what can theues take from him that hath nothing? Doest not thou know (swell as thou art) that if thou be naked, if tenne Giaunts should assaile thee, they could not spoile or rob thee. Whereunto the drouthe Distler halfe asleepe, and turning on the other side, answered: What know I whether you haue murdered your companion whom you brought in yesternight or no, and nowe take the meanes to escape away. O Lord, at that time I remember the earth seemed to open, and that I saw at Hell gate the dogge Cerberus gaping to deuour me, and then I verely beleued, that Perce did not spare my throat, moued with pittie, but rather cruelly pardoned me, to bring me to the Gallowes, wherefore I returned to my chamber, and there deuised with my self in what sort I should finish my life. But when I saw that fortune would minister vnto me no better instrument, then that which my bed profered me, I said: O bed, O bed, most deere vnto me at this present, which hast abode and suffered with me so many miseries, iudge and arbitrer of such things as were done here this night, whom only I may call to witnesse for my innocencie, render (I say) vnto me, some wholesome weapon to end my life that am most willing to die. And therewithal I pulled out a peece of the rope wherewith the bed was corded, and tied one end thereof about a rafter by the window, and with the other end I made a sliding knot, and stode vpon my bed, and so put my necke into it. And when I leaped from the bed, thinking verely to strangle my selfe and so die, beholde the rope being olde and rotten, burst in the middle, and I fel downe tumbling vpon Socrates that lay vnder. And euen at that same time the Distler came in crying with a lowd voice, and said, where are you that made such haste at midnight, & now lies wallowing

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solwing a bed: whereupon (I know not whether it was by my fall, or by the great cry of the Drunkeler) Socrates (as waking out of a sleepe) did rise vp first and said: It is not without cause that strangers speake evil of such Drunkelers, for this cattife in his conning in, and with his crying out, I think vnder a colour to steale away some thing, hath waked me out of a sound sleepe. Then I arose vp ioyful with a merry countenance, saying: Behold, good Drunkeler, my friend, my companion, and my brother, whom thou diddest falsely affirme to be murdered by me this night. And therewithal I embraced my friend Socrates and kissed him, but he smelling the stinke of the pisse wherewith those hags had embrewed me, thrust mee away and said, cleanse thy selfe from that filthie odour, and then he began gentlie to enquire how that noisome scent happened vnto me, but I finely feining and colouring the matter for the time, did breake off his talke, & toke him by the hand and said: why tarrie we? Why lose we the pleasure of this faire morning? Let vs go, and so I tooke by my packet, & paid the charges of the house and departed: and we had not gone a mile out of the town, but it was broad day, and then I diligently looked vpon Socrates throte, to see if I could espie the place where Perce thrust in her sword, but when I could not perceiue any such thing, I thought with my selfe, what a mad man am I, that (being overcome with wine yesternight) haue dreamed such terrible things. Behold I see Socrates is sound, safe, and in health, where is his wound? where is the sponge? where is his great and new cut? and then I spake to him and saide, verely it is not without occasion that Whisitions of experience doe affirme, that such as fill their gorges abundantly with meate and drinke, shal dreame of dire and horrible sights, for I my selfe (not tempering mine appetite yesternight from the pots of wine) did seeme to see straunge and cruell visions, that euen yet I thinke my selfe sprinkled and wet with humane blood: whereunto Socrates laughing, made answer and said; Nay, thou art not wet with the blood of

The first booke of

men but thou art imbued with stinking pisse: and verely
 I my self dreamed this night, that my throat was cut, and
 that I felt the paine of the wound, and that my heart was
 pulled out of my belly, & the remembrance thereof makes
 me now to feare, for my knees do tremble that I can buech
 go any further, and therefore I would faine eate some
 what to strengthen & reuue my spirits: then said I: here
 is thy breakfast, and therewithal I opened my scrip, that
 hanged vpon my shoulder, and gaue him bread and chafe,
 and we sate downe vnder a great plaine tree, and I eate
 part with him, and while I beheld him eating greedely, I
 perceiued that he wared meigre and pale, and that his
 liuely colour faded away, insomuch that (being in great
 feare, and remembriug those terrible suries of whome I
 lately dreamed) the first morsel of bread, that I put in my
 mouth (which was but verie smal) did so stinke in my
 iawes, that I could neither swallow it downe nor yet
 yeld it vp: and moreover the smal time of our being toge-
 ther, increased my feare, and what is he, that seeing his
 companion die in the way before his face, wil not greatly
 lament and be sozry: but when that Socrates had eaten
 sufficiently, he wared very thirstie, for indeed he had wel-
 nigh deuoured al a whole chafe: and behold euill fortune,
 there was behind the plaine tree a pleasant running wa-
 ter as clare as Christal, and I said vnto him, come hither
 Socrates to this water, and drinke thy fill. And then he
 rose and came to the Riuer, and kneeled downe vpon the
 side of the banke to drinke, but he had scant touched the
 water with his lips, whenas behold, the wound of his
 thzoate opened wide, and the Sponge sodainly fel into the
 water, and after issued out a little remnant of bloud, and
 his body (being then without life) had fallen into the ri-
 uer, had not I caught him by the leg, and so pulled him vp.
 And after that I had lamented a good space the death of my
 wretched companion, I buried him in the sands there by
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Which done, in great feare I rode through many out-
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waies and desert places, and as culpable of the death of Socrates. I forsooke my countrey, my wife and my children, and came to Atolia where I married another wife. This tale told Aristomenus, and his fellow which before obstinately would giue no credit vnto him, began to say: Verely there was neuer so foolish a tale nor a more absurd lie told then this: and then he spake vnto me, saying: Ho sir, what you are I know not, but your habite and countenance declareth that you should be some honest gentlemā, do you belæue his tale? Yea verely (quod I) why not? For whatsoeuer the fates haue appointed vnto men, that I belæue shal happen. For many things chance vnto me and vnto you, and to diuers others, which being declared vnto the ignorant be counted as lies. But verely I giue credit vnto his tale, and render entire thanks vnto him, in that (by the pleasant relation thereof) we haue quickly passed and shortned our iourney, and I thinke that my horse also was delited with the same, and hath brought me to the gate of this citie, without any paine at all. Thus ended both our talke and iourney, for they two turned on the left hand to the next village, and I rode into the citie.

He speaketh
Apuleius

¶ How *Apuleius* came to a Citie called *Hipate*, and was lodged in one *Milos* house, & brought him letters from *Demea* of *Corinth*. Chap. 6

After that those two companions were departed, I entered the citie, where I espied an old woman, of whom I enquired whether that Citie was called *Hypata* or no, who answered yes: Then I demanded whether she knew one *Milo* an Alderman of the Citie, wherat she laughed, and said: verely it is not without cause that *Milo* is called an elder man, and accounted as chiefe of those which dwel without the walles of the citie: To whom I said againe, I pray thee good mother do not mocke, but tell mee what manner of man he is, and where he dwelleth: Marry (quod she) do not you see those baie windowes, which on the
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the one side abutte the gate of the citie, and on the other side the next lane, there Philo dwelleth, very rich both in mony & substance, but by reason of his great avarice and insatiable couetousnesse, he is euil spoken of, and he is a man that liueth al by vsurie, and lendeth his money vpon pledges. Moreover he dwelleth in a small house, and is euer counting his money, and hath a wife that is a companion of his extreame miserie, neither keepeth he any more in his house, then one onely maide, who goeth apparelled like vnto a beggar: which when I heard, I laughed with my selfe, and thought: in faith my friend Demecas hath serued me wel, which hath sent me (being a stranger) vnto such a man, in whose house I shal not be afraid neither of smoke or of the sent of meate, and therewithall I rode to the doore which was fast barred, and knocked aloud, then there came forth a maide which said, Vo sirra, that knocketh so fast, in what kinde of sozt will you bozrowe money? know you not that we vse to take no gage, vnesse it be either plate or iewelles? To whom I answered, I pray the maide speake more gentlie, and tell me whether thy master be within or no. Yes (quod she) that he is, why aske you? Mary said I, I am come from Corinth, and haue brought him letters from Demecas his friend. Then said the maid, I pray you tarrie here til I tel him so, and therewithal she closed fast the doore, and went in, and after a while she returned againe, and said: My master desireth you to alight and come in, and so I did, whereas I found him sitting vpon a little bed going to supper, and his wife sate at his feete, but there was no meate vpon the table, & so (by the appointment of the maid) I came to him, and saluted him, and deliuered the letters which I brought from Demecas: which when he had read, he said, verely I thanke my friend Demecas much, in that he hath sent vnto me so worthie a ghest as you are: and therewithall he commanded his wife to sit a way, and bid me sit in her place, which when I refused by reason of courtesie, he pulled me by the garment, and willed me to sit downe: for

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Lucius Apuleius

we haue (quoth he) no other stole here, no: no other great
boxes of household stuffe for feare of robbing. Then I (ac-
cording to his commandement) sate downe: and he fel in
further communication with me, and said: Merely I doe
coniecture by the comly feature of your body, and by the
maidenly shamesfastnesse of your face, that you are a gen-
tleman borne, as my friend Demias hath no lesse decla-
red the same in his letters: Wherefore I pray you take in
part our poore lodging, and behold yonder chamber is at
your commandement, vse it as your owne, and if you be
contented therewithal you shal resemble and folowe the
vertuous qualities of your good father Theseus, who dis-
dained not the slender and poore cottage of Heracles.

And then he called his maid, which was named Fotis,
and said: Carry this gentle mans paquet into the chamber,
and lay it by safely, and bring quickly water to wash him
and a towel to rub him, and other things necessaries: and
then bring him to the next Baines, for I know that hee is
verie wearie of trauaile.

These things when I heard, I partly perceiued the
manners of Philo, and (intendoung to bring my selfe
further in his fauour) I said, Sir there is no neede of any
of these things, for they haue bin euery where ministred
vnto me by the way, howbeit I will go to the baines, but
my chiefest care is, that my horse be well looked to, for he
brought me hither roundly, and therefore I pray the Fo-
tis take this money and buy some haie and Oates for
him.

How *Apuleius* going to buy Fish, met with his compa-
nion *Pythias*. Chap. 7.

When this was done, and al my things brought into
the chamber, I walked towards the baines, but first
I went to the market to buy some victualles for my sup-
per, whereas I saw great plentie of fish set out to be sold:
and so I cheapned part thereof, and that which they first
held

The first booke of

held at a hundred pence, I bought at length for twentie : which when I had done, and was departing away, one of mine old companions and fellow at Athens, named Pithias fortun'd to passe by, and betwixing me a good space, in the end brought me to his remembrance, and gently came and kissed me, saying: O my dere friend Lucius, it is a great while past sithens we two salwech other, & moze suer from the time that we departed from our master Ctesias, I neuer heard any newes of you, I pray you Lucius tel me the cause of your peregrination hither. Then I answered and said, I will make relation thereof unto you to morrow : but I pray you tel me, what meaneth these seruitours that follow you, and these rods or verges which they bare, & this habit which you weare like a magistrate, verely I thinke that you haue obtained your own desire, whereof I am right glad. Then answered Pithias, I beare the office and rule of the Clerke of the Market, and therefore if you wil haue any pittance for your Supper speake, and I wil purueie it for you. Then I thanked him heartily, and said I had bought meate sufficient already. But Pithias when he espied my basket wherein my fish was, toke it and shaked it, and demanded of me what I paid for al my spzots : in faith (quoth I) I could scarce inforce the fishmonger to sel them for twenty pence, which when he heard, he brought me backe againe into the Market, and enquired of me of whom I bought them, I shewed him the olde man which sate in a corner, whom by and by (by reason of his office) he did greatly blame, and said, is it thus that you serue and handle strangers, and specially our friends? Wherefore sel you this fish so deere which is not worth a halfe penny: now perceiue I well, that you are an occasion to make this place (which is the principall citie of all Thessaly) to be forsaken of all men, and to reduce into an inhabitable desert, by reason of your excessiue prices of victualles, but assure your selfe that you shall not escape without punishment, and you shall knowe what mine office is, and how I ought to punish such as do offend.

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offend. Then he tooke my basket, and cast the fish on the ground, and commanded one of his Sergeants to treade them vnder his feet: this done, he perswaded me to depart, and said that that only shame and reproch done to the old raifise did suffice him, so I went away all amased and astonied, towarde the baines (considering with my self, and deuising of the grace of my companion Dithias) where when I had washed and refrelhed my body, I returned againe to Philoes house both without mony and meate, and so got into the chamber, then came Fotis immediately vnto me, and said that her master desired me to come to supper, but I (not ignorant of Philoes abstinence) prayed that I might be pardoned, since as I thought best to ease my weary bones rather with sleape and quietnes, then with meate: when Fotis had told this vnto Philo, he came himselte, and tooke me by the hand, and while I did modestly excuse me, I will not (quoth he) depart from this place, vntil such time as you shal go with me, and to confirme the same, he bouud his word with an oath. whersby he enforced me to follow him, and so he brought me into his chamber where he sate him down vpon the bed, and demanded of me how his friend Demeas did, his wife, his childzen and al his family, and I made him answer to euery question, specially he enquired the causes of my peregrination and trauel, which when I had declared, hee yet busily demanded of the state of my Countrie, and of the cheefe Magistrates there, and principally of our Lieutenants and Viceroy, who when he perceiued that I was not onely wearied by trauel, but also by talke, and that I fel asleepe in the middelt of my tale, & further, that I spake nothing directly or aduisedly, he suffered me to depart to my chamber. So scaped I at the length from the prattling and hungrie supper of this ranke olde man, and being compelled by sleepe and not by meate (as hauing supped only with talke) I returned into my chamber, and there betooke me to my quiet and long desired rest.

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us of the Golden Asse.

¶ How *Apuleius* fortun'd to meete with his cosin *Byrrhena*. Chap. 8.



Some as night was passed, and day began to spring, I fortun'd to awake and rose out of my bed as one halfe amas'd, and (very desirous to see some marvellous and strange things, rememb'ring with my selfe, that I was in the midst part of al Thessaly, whereas by the common report of al the world, the Sorceries and enchauntments are most v'sed) I oftentimes repeated with my selfe the tale of my Companion *Aristomenus*, touching the manner of this Citie, and being mou'd by great desire, I be'wed the whole scituation thereof, neither was there any thing which I sawe there, that I did beleue to be the same which it was indeede, but euery thing seem'd vnto me to be transfo'rm'd and altered into other shapes, by the wicked power of Sorcery and enchauntment, insomuch that I thought the stones which I found, were indurate and turned from men into that figure, and that the birds which I heard ch'eping, and the trees without the walles of the Citie, and the running waters were changed from men into such kind of likenes. And further I thought that the Statues, images and walles could go, and the O'ren and other brute beasts could speake and tel strange newes, and that immediatly I shuld see and heare some Oracle from heauen, and from the gl'be of the Sunne. Thus being astonied, or rather dismay'd and vex'd with desire, knowing no certaine place whither I intended to goe, I went from str'ete to str'ete, and at length (as I curiously gaz'd on euery thing) I fortun'd vnwares to come into the market place, wher
as

as I espied a certaine woman accompanied with a great many seruants, towards whom I drew nie, and be-
 ed her garments beset with gold and pretious stone, in
 such sort, that she seemed to be some noble Matron. And
 there was an old man which followed her: who (as some
 as he had espied me) said to himselfe, verely this is Luci-
 us, and then he came & imbraced me, and by and by went
 vnto his mistres and whispered in her eare, and came to
 me saying: How is it Lucius, that you wil not salute your
 deare Cousin and singular friend? To whom I answe-
 red: Sir I dare not be so bold as to take acquaintance of
 an vnknowne woman. Howbeit, as halfe ashamed I
 drew towarde her, and she turned her selfe, and laide:
 Beholde howe hee resembleth the verie same grace, as
 his mother Saluia doth, behold his countenance and sta-
 ture agræing thereto in ech point, behold his comly state,
 his fine slendernes, his Vermilion colour, his haire ye-
 low by nature, his gray and quicke eies, like vnto the ea-
 gle, and his trim and comely gate, which do sufficiently
 proue him to be y natural child of Saluia: and mozeouer
 she said: O Lucius I haue nourished thee with mine
 owne proper hands, and why not? For I am not onely of
 kinned vnto thy mother by bloud, but also by nourice, for
 we both descended of the ligne of Plutarch, lay in one bel-
 ly, sucked the same paps, and brought bp together in one
 house: and further there is no other difference betwæen vs
 two, but that she is married moze honorably then I: I am
 the same Pyrrhena whom you haue often heard named a-
 mongst your friends at home. Wherefoze I pray you to
 take the paines as to come with me to my house, and vso
 it as your owne, at whose words I was partly abashed,
 and said: God forbid cousin that I should forsake mine host
 Milo without any iust and reasonable cause, but verely I
 wil (as oft as I haue occasion to passe by your house) come
 and see how you do: and while we went talking thus to-
 gether, by little and little we came to her house, and be-
 hold the gates of the same were beautifull, set bp with
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pillours quadrangle-wise, on the top whereof were placed carued statues and Images, but principally the Goddesse Victory was so lively, and with such excellencie portraied and set forth, that you would verily haue thought that she had flied, and howered with her winges hither and thither. On the contrarie part the image of the Goddesse Diana, was wrought in white marble, which was a maruailous sight to see, for she seemed as though the winde did blow vp her garments, and that she did encounter with them that came into the house: on ech side of her were dogges made of stone, that seemed to menace with their fierie eies, their pricked eares, their bended nostrils, and their grinning teeth, in such sort, that you would haue thought they had baid and barked: And moreover, (which was a greater maruel to behold) the excellent caruer and deuiser of this worke had fashioned the dogs to stand vp fiercely with their former feete, and their hinder feete on the ground ready to fight. Behind the backe of the Goddesse was carued a stone in manner of a cauerne, enuirowed with mosse, hearbes, leaues, sprigs, greene branches and boughs, growing in and about the same, insemuch as within the stone it glistened and shone maruelously: vnder the brimme of the stone hanged apples and grapes carued finely, wherein Art (enuying Nature) shewed his great cunning: For they were so lively set out that you would haue thought (if Summer had bene come they might haue bene pulled and eaten, and while I beheld the running water, which seemed to spring and leape vnder the feete of the Goddesse, I marked the grapes which hanged in the water, which were like in euerie point vnto the grapes of the vine, and seemed to moue and stirre by violence of the streame: moreover amongst the branches of the stone, appeared the image of Acteon: And holwe that Diana (which was carued within the same stone standing in the water, bicause he did see her naked) did torne him into a Hart, and so he was torne and slaine of his owne hounds. And while I was greatly delighted with y^e view of these things,

Lucius Apuleius

things, Virgenna spake to me and said: Cousin, all things here be at your commandement. And therewithal she willed secretly the refuse to depart, they being gone, she said: My most deere cousin Lucius, I sweare by this Goddess Diana, that I greatly tender your safetie, & am as careful for you, as if you were mine owne natural childe, beware I say, beware of the euill arts & wicked allurements of that Pamphile, that is, the wife of Milo, whom you call your Host, for she is accounted the most chiefe and principal magician and enchauntresse liuing, who by breathing out certaine words and charms ouer boughs, stones, and other frivolous things, can throw downe all the powers of the heauens into the deepe bottome of hel, and reduce al the whole world againe to the old Chaos: For as soone as she espieth any comely young man, she is forthwith stricken with his loue, and presently setteth her whole mind and affection on him: She solveth her side of flatterie, she invades his spirit, and entangleth him with the continual snares of vnmeasurable loue.

And then if anie accoord not to her filthie desire, or if they seeme loathsome in her eie, by and by in the moment of an houre she either turneth them into stones, sheepe, or some other beast, as her selfe pleaseeth, and some she presently murthereth, of whome I would you should earnestly beware. For she burneth continually, and you, by reason of your tender age and comely beutie are capable of her fire and loue. This with great care Virgenna gaue me in charge, but I that alwayes coueted and desired, after that I heard talke of such sorcery and witchcrafts, to be experienced in the same, little esteemed to beware of Pamphile, but willingly determined to bestow my money in learning of that art, and now wholly to become a witch: and so I wart ioyfull, and wringing my selfe out of her company, as out of links or chaines, I bade her farewell and departed towarde the house or mine hoste Milo, by the way I reasoned thus with my selfe: O Lucius, nowe take heed, be vigilant, haue a good care, for now thou hast
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time and place to satisfie thy desire, now shake off thy childhnes, and shew thy selfe a man, but specially temper thy selfe from the loue of thine hostesse, and abstaine from violation of the bed of *Pilo*, but hardly attempt to winne the maiden *Fotis*, for she is beautiful, wanton, and pleasant in talke. And sone when thou goest to sleepe, and when she bringeth thee gently into thy chamber, and tenderly layeth thee downe in thy bed, and louingly couereth thee, and sweetely kisseth thee, and departeth unwillingly, and casteth her eyes oftentimes backe, and standeth still, then hast thou a good occasion ministred vnto thee, to trie and proue the mind of *Fotis*. Thus whiles I reasoned with my selfe I came to *Pilos* dore, perseuering still in my purpose, but I found neither *Pilo* nor his wife at home.

¶ How *Apuleius* fell in loue with *Fotis*. Chap. 9.

When I was within the house I found my deere and sweet loue *Fotis* mincing of meate, and making potage for her master and mistresse, the cupbord was all set with wines, and I thought I smelled the saueur of some deintie meates: she had about her middle a white and cleane apron, and she was girded about her body vnder the pappes with a swathel of red silke, and she stirred the pot and turned the meate with her faire & white hands, in such sort, that with stirring and turning the same, her loines and hips did likewise moue and shake, which was in my mind a comely sight to see. These things when I saw I was halfe amased, and stood musing with my selfe, and my courage came then vpon me which before was scant. And I spake vnto *Fotis* merily and said: O *Fotis*, howe trimly you can stirre the pot, and how finely, (with shaking your buttockes) you can make potage. O happie and twice happie is he whom you giue leaue and licence but to touch you there: Then she being merily disposed gan to answer: Depart I say miser from me, depart from

Lucius Apuleius

from my fire, for if the flame thereof do neuer so litle blase
forth, it wil burne thee extreamely: & none can ertinguish
the heate thereof, but I alone, who in stirring the pot and
making thy bed can so finely shake my selfe: when she had
said these words she cast her eyes vpon me and laughed,
but I did not depart from thence till such time as I had
viewed her in euerie point: but what should I speake of
others, when as I doe accustome abroad to marke & view
the face and haire of euery dame, and after wards delight
my selfe therewith priuatly at home, and thereby iudge
the residue of their shape, because the face is the principal
part of al the bodie, and is first open to our eyes: And
whatsoeuer flourishing and gorgeous apparel both works
and set forth in the corporal parts of a woman, the same
both the naturall and comely beautie set out in the face.
Moreouer, there be diuers, (that to the intent to shew
their grace and feature) wil cast off their partlets, collars,
habillimentes, frontes, coznets and krippins, and do more
delight to shew the fairnes of their skinne, then to decke
themselues vp in gold and pretious stons. But because it
is a crime vnto me to say so, and to giue no example there-
of, know ye: that if you spoile and cut off the haire of any
woman, or depriue her of the colour of her face, though she
were neuer so excellent in beautie, though shee were
throwne downe from heauen, sprung of the Seas, nouris-
hed of the fouds, though she were Venus her self, though
she were accompanied with the graces, though she were
waited vpon of all the court of Cupid, though she were
girded with her beautiful skarfe of Loue, and though shee
smel of perfumes and muskes, yet if she appeared balde:
she could in no wise please, no, not her owne Vulcanus. O
how wel both a faire colour and a shining face agree with
glittring haire: Behold it encountreth with the beames
of the Sunne, and pleaseeth the eye maruailously. Some-
times the beautie of the haire resembleth the colour of
gold and hunnie, sometimes the blew plumes, and asured
feathers about the necks of doves, especially when it is ei-
ther

her annointed with the gumme of Arabia, or trimly tuft
 out with the teeth of a fine combe, which if it be tied vp in
 the pole of the necke, it seemeth to the louer that beholdeth
 the same as a glasse that yeldeth forth a more pleasant &
 gracious comeliness, then if it should be sparced abroad
 on the shoulders of the woman, or hang downe scattrring
 behind. Finally there is such a dignitie in the haire, that
 whatsoeuer she be, though she be neuer so brauely attired
 with gold, silkes, pretious stones, or other rich and gorge-
 ous ornaments, yet if her haire be not curiously set forth,
 she cannot seeme faire. But in my Fotie, her garments
 vnbraced and unlaced, increased her beutie, her haire han-
 ged about her shoulders, and was dispersed abroad vppon
 her partlet, and in euery part of her necke, howbeit the
 greater part was trusted vpon her pole with a lace: Then
 I unable to susteine the broiling heate which I was in,
 ran vpon her and kissed the place where she had thus laid
 her haire, whereat she turned her face, and cast her rolling
 eyes vpon me, saying: O scholler, thou hast tasted nowe
 both hunnie and gall, take heede that thy pleasure doe not
 turne into repentance: tush (quoth I) my swete heart, I
 am content for such another kisse to be broiled here vpon
 this fire, wherewithal I embraced and kissed her more of-
 ten, and she embraced and kissed me likewise, and moreo-
 uer her breath smelled like Sinamome, and the licour of
 her tongue was like vnto swete Nectar, wherewith whē
 my mind was greatly delighted. I said: Behold Fotie I
 am yours, and shal presently die, vlesse you take pittie
 on me, which when I had said, she estsones kissed me, and
 bid me be of good courage, and I wil (quod she) satisfie your
 whole desire, and if she be no longer delaied then til right
 when as (assure your selfe) I wil come and lie with you,
 wherefore go and prepare your selfe, for I intend valiant-
 ly & coragiously to encounter with you this night: Thus
 when we had louingly talked and reasoned together, we
 departed for that time.

¶ How

Lucius Apuleius

How *Byrrhena* sent victualles vnto *Apuleius*, and how he talked with *Milo*, of *Diophanes*, and how he lay with *Fotis*. Chap. 10.

When none was come *Byrrhena* sent vnto me a fat pigge, five hens, and a flagon of old wine. Then I called *Fotis*, and said, behold how *Bacchus* the egger & stirrer of venery doth offer himselfe of his own accord, let vs therefore drinke by this wine, that we may prepare our selues and get vs courage against sone, for *Clenus* wanteth no other prouision then this, that the lampe may be at the night replenished with oile, and the cups filled with wine. The residue of the daie I passed away at the baines, and in banketting, and towards euening I went to supper, for I was bid by *Milo*, and so I sate downe at the Table, out of *Pamphiles* sight as much as I could, being mindful of the commandement of *Byrrhena*, and sometimes I would cast mine eyes vpon her as vpon the suries of hel, but I (effsonns turning my face behind me) and beholding my *Fotis* ministring at the table, was againe refreshed and made merie: And behold when *Pamphiles* did see the candle standing on the table, she said, verely we shal haue much raine to morow, which when her husband did heare, he demanded of her by what reason she knew it: *Mary* (quoth she) the light on the table sheweth the same; then *Milo* said, verely we nourish and bring by a Sibell Prophecie, which by the view of a Candle doth diuine of Celestial things, and of the Sunne it selfe: Then I mused in my minde and said vnto *Milo*: Of truth it is a good experience and proufe of diuination, neither is it any maruel, for although this light is but a small light and made by the hands of man, yet hath it a remembrance of that great and heauenly light, as of his parent, and doth shew vnto vs what wil happen in the skies about: For I knew at *Corinth* a certaine man of *Assyria*, who would giue answers in euery part of the citty, and for the gaine of mo-

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ney would tel euerie man his fortune, to some he would tel the daies of their mariages, to other he would tel whe they should build, that their edifices should continue: to other, when they should best go about their affaires: to other, when they should trauele by land: to other, when they should go by Seas: and to me, purposing to take my iourney hither, he declared many things strange and variable. For sometimes he said that I should win glory inough, sometimes he said, I should write a great historie, sometimes againe he said I should deuise an incredible tale, & sometimes that I should make bookes. Whereat Milo laughed, againe, enquiring of me, what stature this man of Assyria was, and what he was named: In faith (quoth I) he is a tall man and somewhat blacke, and he is called Diophanes. Then said Milo, the same is he and no other, whose semblably hath declared many things here vnto vs, whereby he got and obtained great substance and treasure.

1 tale.

But the poore miser fel at length into the hands of vniuersal and cruel fortune. For being on a day amongst a great assembly of people, to tel the simple sort their fortune a certaine cobbler came vnto him and desired him to tell when it should be best for him to take his viage, the which he promised to do, the Cobbler opened his purse and tolde a hundred pence to pay him for his paines, whereupon came a certaine young Gentleman, and tooke Diophanes by the garment: Then he turning himselfe, embraced and kissed him, and desired the gentleman (who was one of his acquaintance) to sit downe by him. And Diophanes being astonied with this sodaine chance, forgot what he was doing, and said: O deare friend you are heartily welcome, I pray you when arrived you into these parts, then answered he, I wil tel you soone, but brother I pray you tel me of your coming from the Isle of Cubora, and how you sped by the way, wherunto Diophanes, (this notable Assyrian, not yet come vnto his mind, but halfe amazed) gaue answer, and said, I would to God that all our enemies

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enemies & ill willers might fall into like dangerous peregrination & trouble, for the ship where we were in, (after that it was by the waues of the Seas, and by the great tempests tossed hether and thether, in great perill) and, after that the mast and stern brake likewise in peeces, could in no wise be brought vnto the shore, but sunke into the water, and so we did swimme and hardly escape to land: and after that whatsoeuer was giuen vnto vs, in recompence of our losses, either by the pittie of strangers, or by the beneuolence of our friends, was taken away from vs by Thæues, whose violence when my brother Arisuatus did assaie to resist, he was cruelly murdered by them before my face. These things when I had sadly declared, the Cobler toke by his money againe, which hee had tolde out to pay for the telling of his fortune, and ranne away: then Diophanes comming to himselfe perceiued what he had done, & we al that stood by laughed greatly. But that (quoth Milo) which Diophanes did tell vnto you Lucius, that you should be happie, and haue a prosperous iourney, was onely true: Thus Milo reasoned with me, but I was not a little sorrie that I had trained him in such a vaine to talke, that I lost a good parte of the night, and the swæte pleasure thereof, but at length I boldly said vnto Milo. Let Diophanes fare well with his euil fortune, and get againe that which he lost by sea and land, for I verely do yet feele the wearines of my trauel, wherefore I pray you pardon me, and giue me leasure to depart to bed, where withall I rose vp and went vnto my chamber, where I found al things finely prepared, and the childrens bed (because they should not heare what we did in the night) was remoued farre off without the chamber doore. The table was al couered with such meates, as was left at supper, the cups were filled halfe full with water to temper, and delay the wines, the flaggon stood readie prepared, and there did nothing lacke which was necessarie for the preparation of Venus: And when I was entering into the bed, behold my Fotis (who had brought her

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The second booke of

mistresse to sleepe) came in and gaue me roses and flowers, which she had in her apron, and some she threwe about the bed, and kissed me sweetly, and tied a garland about my head, and bespredd the chamber with the residue. Which when she had done, she toke a cup of wine and de- laied it with hote water, and profered it me to drinke, and befoze I had dronken by all, she pulled it from my mouth, and then gaue it me againe, and in this manner we emp- tied the pot twise or thrise together. Thus when I had wel replenished my selfe with wine, and was now readie vnto Cleuerie, not onely in mind but also in bodie, I re- moued my clothes, and (shewing to Fotis my great im- patencie) I said, O my swete heart take pittie vpon me, and helpe me, for as you see I am now prepared vnto the battel, which you your selfe did appoint, for after that I felt the first arrowe of cruell Cupid within my breast, I bent my bowe verie strong, and now feare (because it is bended so hard) lest the string should breake, but that thou maifest the better please me, vnderesse thy haire, and come and imbrace me louingly, where withal (she made no long delay) but set aside al the meate and wine, and then she vnappare'ed her selfe, and vnattired her haire, presen- ting her amiable bodie vnto me, in manner of faire Cle- nus, when she goeth vnder the waues of the Sea. Now (quoth she) is come the houre of iusting, now is come the time of warre, wherefore shew thy selfe like vnto a man, I wil not retire, I wil not flie the field, see then thou be balliant, see thou be couragious, since there is no time ap- pointed when our skirmish shal cease: In saying these wordes she came to me to bed, and embraced me sweetely, and so we passed al the night in pastime and pleasure, and neuer slept til it was day: but we would estsones refresh our wearines, and prouoke our pleasure, and renew our Cleuerie, by drinking of wine. In which sort, we pleas- antly passed away many other nights following.

How

Lucius Apuleius

¶ Howe *Apuleius* supped with *Pyrrhena*, and what a strange tale *Bellephoron* tolde at the table. Ch. I I

I **F**ortuned on a day *Pyrrhena* desired mee earnestly to sup with her: and she would in no wise take any excusation. Whereupon I went vnto *Stotis*, to aske counsell of her as some diuine, who (though she was unwilling that I should depart one soote from her company) yet at length she gaue me licence to be absent for a while, saying: beware that you tarry not long at supper there, for there is a rablement of common barators and disturbers of the publike peace that roueth about in the streetes, and murthereth all such as they may take, neither can lawe nor iustice redresse them in any case. And they will the sooner set vpon you, by reason of your comelinesse and audacitie, in that you are not afraid at any time to walke in the streetes. Then I answered and said: haue no care of me *Stotis*, for I esteeme the pleasure which I haue with thee about the dainty meates that I eate abroad: and therefore I will returne againe quickly. Neuerthelesse I minde not to come without company, for I haue here my sword, whereby I hope to defend my selfe: and so in this sort I went to supper, and behold I found at *Pyrrhenaes* house a great company of strangers, and of the chiefe and principall of the city, the beds made of citorne and iuorie, were richly adorned and spread with cloth of golde, the cups were garnisht preciously, and there was diuers other things of sundrie fashion, but of like estimation and price. Here stood a glasse, gorgeously wrought, there stood a cup of glittering silver, and here stood another of shining golde, and here was an other of amber artificially carued, and made with pretious stones: finally, there was all things that might be desired, the seruitors waited orderly at the table in rich apparell, the pages arrayed in silke robes filled great gemmes and pearles made in forme of cups, with excellent wine: then one brought in candles
and

and torches: and when we were set downe and placed in order, we began to talke, to laugh, and to be merry. And Birrhena spake vnto me, and said: I pray you cōsin how like you our countrey? Merely I thinke there is no Citie that hath the like temples, baines, and other commodities as we haue here. Further, we haue abundance of household stuffe, wee haue pleasure, wee haue ease, and when the Romane merchants arriue in this citie, they are gently and quietly entertained, and al that dwell within this prouince (when they purpose to solace and repose themselves) do come to this citie. Whereunto I answered: Merely (quoth I) you tell trueth, for I can finde no place in al the world, which I like better then this, but I greatly feare the blind and ineuitable trenches of witchcraft, for they say that the dead bodies are digged out of their graues, and the bones of them that are burned be stollen away, and the toes and fingers of such as are slaine be cut off and afflict and torment such as liue: the olde witches as soone as they heare of the death of any person forthwith goe and vncouer the hearse and spoile the corps to worke their enchantments. Then an other sitting at the table spake and saide: in faith you say true, neither yet do they spare or fauour the liuing. For I know one not far hence that was cruelly handled by them (who being not contented with cutting off his nose) likewise cut off his eares, whereat al the companie laughed heartily, and lookt vpon one that sate at the boords end, who being amazed at their gazing, and somewhat angry withall, woulde haue risen from the table, had not Birrhena spoke vnto him saying: I pray thee friend Bellephoron sit still, and according vnto thy accustomed curtesie, shew vnto vs the losse of thy nose and eares, to the end, that my cōsin Lucius may be delighted with the pleasantnesse of the tale. To whome he answered: Ah dame, you in the office of your bountie shall preuaile herein, but the insolencie of some is not to bee supported. This he spake very angerly: but Birrhena was earnest vpon him, and assured him that hee shoulde haue

hane no wrong at no mans hand, whereby he was enfor-
ced to shew the same: and so lapping vp the end of the ta-
ble cloth and carpet together, hee leaned with his elbowe
thereon, and helds out the thre fore fingers of his right
hand in manner of an Oratour saying: When I was a
yong man, I went vnto a certaine citie called Milet, to
see the games and triumphes there called Olympia: and
being desirous to come into this famous Province, after
that I had traueled ouer al Thessaly, I fortun'd in an e-
uill houre to come to the Citie Larissa, where, (while I
went vp and downe to view the strates to seeke some re-
liefe for my poore estate, (for I had spent al my money)
I espied a tall old man standing vpon a stone in the mid-
dest of the Market place crying with a loude voice, and
saying: that if any man would watch a dead corps that
night he should be reasonably rewarded for his paines:
which thing when I heard, I said to one that passed by:
What is heere to doe, doe dead men vse to runne away
in this countrey? Then answered he, hold your peace for
you are but a babe and a stranger heere, and not with-
out cause, you are ignorant that you are in Thessaly,
where the women Witches doe bite off by morsells, the
flesh of the faces of dead men, and thereby worke their
Sozceries and enchauntments: Then (quod I) in good fel-
lowship tell me the order of this custody and how it is:
(Hary quod he) first you must watch all night, with your
eyes bent continually vpon the corps, neuer looking off,
nor moving aside: For these witches doe turne themselues
into sundrie kind of beasts, whereby they deceiue the eyes
of al men, sometimes they are transfozmed into birde,
sometimes into dogges, and mice, and sometimes into
flies, moreover they wil charm the keepers of the corps a-
sleepe, neither can it be declared what meanes and shifts
these wicked womē do vse, to bring their purpose to passe:
and the reward of such dangerous watching, is no more
then foure or fve Shillings: but hearken further, which I
had welnigh forgotten, if the keeper of the dead bodie doe

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not render (on the morrow following) the corps whole and sound as he receiued the same, he shal be punished in this sort: That is, if the corps be diminished or spoiled in any part of his face, hands or toes, the same shalbe diminished and spoiled in the keeper. Which when I heard, I took a good heart and went vnto the crier, and bid him cease, for I would take the matter in hand, and so I demanded what I should haue: Mary (quoth he) a thousand pence, but beware I say, young man that you doe well defend the dead corps from the wicked witches, for he was the sennce of one of the chiefe of the Cittie: Tush (said I) you speake you cannot tel what, behold I am a man made of iron, and haue neuer desire to sleepe, and am quicker of sight then Linx or Argus. I had scarce spoken these words, when he took me by the hand, and brought me to a certaine house, the gate wherof was closed fast, so as I went through the wicket, then he brought me into a chamber somewhat darke, and shewed me a Matron clothed in mourning be-
 sture, and weeping in lamentable wise. And he spake vnto her and said: Behold here is one that wil enterprize to watch the corps of your husband this night, which when she heard, she turned her blubbered face couered with haire vnto me, saying: I pray you young man take good heed, and see wel to your office: haue no care (quoth I) so that you wil giue me any thing aboue that which is due to be giuen, wherewith she was contented: and then she rose and brought me into a chamber, wheras the corps lay couered with white sheetes, & she called seauen witnesses, before whom she shewed the dead bodie, and euerie part & parcel thereof, and (with weeping eyes, desired them all to testifie the matter, which done she said these words of course as follow: Behold his nose is whole, his eyes safe, his eares without scarre, his lips vntouched, and his chin sound, al which, was written and noted in tables, and subscribed with the hands of witnesses to confirme the same. Which done, I said to the matron: Madame I pray you that I may haue al things here necessaris. What is
 that

that (quoth she) Mary said I a great lampe with oile, pots
of wine, and water to delate the same & some other drinke
and daintie dish that was left at supper. Then she shaked
her head and said: Away soke as thou art, thinkest thou to
play the glutton here, and loke for daintie meates, where
so long time hath not beene seene any smoke at al? Comest
thou hither to eate, where we should weepe and lament?
And therewithall she turned backe and commanded her
maiden Myrrha to deliuer me a lampe with oile, which
when she had done, they closed the chamber doore and de-
parted. Now when I was alone I rubbed mine eyes, and
armed my selfe to keepe the corpes, and to the intent I
would not sleepe I began to sing, and so I passed the time
til it was midnight, when as behold there crept in a Wee-
sel into the chamber, and she came against me and put me
in very great feare, insomuch that I marvelled greatly
of the audacitie of so little a beast. To whom I said, Get
thee hence thou whoze, & bie thee to thy fellows, lest thou
lose my fingers. Why wilt thou not go? Then inconti-
nently she ran away, and when she was gone, I fel on the
ground so fast asleepe that Apollo himself could not discern
whether of vs two was the dead corpes, for I lay prostrate
as one without life, & needed a keeper likewise. At length
the Cocks began to crow declaring that it was day, where-
withal I awaked and (being greatly afraid) run vnto the
dead bodie, with the lamp in my hand, and I viewed him
round about: & immediatly came in the Patron weeping
with her witnesses, and ran vnto the corpes, and estones
kissed him, turned his body, and found no part diminished.
Then she commanded one Philodespotus her steward to
pay me my wages forthwith, which when he done, he said:
We thanke you gentle yong man for your paines, and ve-
rely for your diligence herein, we wil account you as one
of the familie. Whereunto I (being ioyous of my vnho-
ped gaine, and rattling my money in my hand) did an-
swere: I pray you Madame esteeme mee as one of your
seruitors, and if you need my seruice at any time, I am at

your commandement. I had not felly declared these words, when beholde al the seruants of the house were assembled with weapons to driue me away. one buffeted me about the face, another about the shoulders, some stroke me in the sides, some kicked me, and some tare my garments, & and so I was handled amongst them and druen from the house (as the good young man Adonis, who was torne by a boze.) And when I was come into the next strate, I mused with my selfe and remembered mine vnwise and vnadvised words which I had spoken, whereby I considered I had deserued much more punishment, and was worthe lie beaten for my folly: by and by the corps came forth, which (because it was the bodie of one of the chiefe of the cittie) was caried in funeral pompe rounde about the market place, according to the rite of the Countrey there. And forthwith stepped out an old man weeping & lamenting and ranne vnto the Bier and embraced it, and with deepe sighes and sobes cried out in this sort: Masters, I pray you by the faith that you professe, and by the duetie which you owe vnto the weale publike, take pitie and mercie vpon this dead corps, who is miserably murdered, and do vengeance on this wicked and cursed woman his wife, which hath committed this fact. For it is she and none other that hath spoiled her husband, my sisters sonne, to the intent to maintaine her whooredome and to get his heritage. In this sort the old man complained before the face of al the people. When they (astounded at these sayings, and because the thing seemed to be true) cried out, burne her, burne her, and they sought for stones to throw at her, and willed the boies in the strate to doe the same: but she (weeping in lamentable wise) did sweare by al the Gods, that she was not culpable of this crime. So (quoth the old man:) Behold here is one sent by the providence of God to trie out the matter, even Zachlas, an Egyptian, the most principall prophetier, in al this countrey, and who was hired of me for money to reduce the soule of this man from hel, and to reuiue his bodie for the trial

trial hereof. And therewithal he brought forth a certaine young man clothed in linnen raiment, hauing on his feete a paire of pantofles, and his crowne shauen, who kissed his handes and knees, saying: O priest, haue mercie, I pray thee by the celestial planets, by the powers infernal by the vertue of the naturall elements, by the silence of the night, by the buildings of Swallowes nigh vnto the town of Copton, by the increase of the flood Nilus, by the secret misteries of Memphis, and by the instruments and trumpets of the Ile Pharos, haue mercie I say, and call againe to life this dead bodie, & make that his eyes which be closed and shut, may be opened and see, howbeit we meane not to strue against the law of death, neither intend we to depzine the earth of his right, but (to the ende this fact may be knowen) we craue but a small time and space of life, whereat this Prophet was moued, and toke a certaine hearbe and laid it thre times vpon the mouth of the dead, and he toke another and laid it on his breast in like sort: thus when he had done, he turned himself into the East, and made certaine orisons vnto the Sunne, which caused al the people to maruel greatly, and to looke for this strange miracle that shold happen. Then I pressed in amongst them nie vnto the biere, and got vpon a stone to see this mysterie, & behold incontinently the dead bodie began to receiue spirit, his principall veines did moue, his life came againe, and he held vp his head, and spake in this sort. Why do you cal me back againe to this transitory life, that haue already tasted of the water of Lethe, and likewise bene in the deadly den of Styx, leaue off I pray you leaue off, and let mee lie in quiet rest. When these words were vttered by the dead corps, the Prophet drew nigh vnto the biere, and said: I charge thee to tel (before the face of al people here) the occasion of thy death: what, thinkest thou I cannot by my coniurations cal vp the dead, and by my puissance torment thy bodie? then the corps moued vp his head againe, and made reuerence vnto the people, and said: Merely I was poysoned

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by the meanes of my wicked wife, and so thereby yelded my bed vnto an adulterer: whereat his wife taking present audacitie, and reprouing his sayings, with a cursed mind, did denie it: the people were bent against her sundrie waies, some thought best that she should be buried alieue with her husband, but some said, that there ought no credit to be giuen vnto the dead bodie, which opinion was cleane taken away by the words that the corps spake againe, and said: Behold I wil giue you some euident token, which neuer yet any man knew, whereby you shall perceiue that I declare the truth, and by and by he pointed towards me that stood on the stone, and said: when this, the good gardian of my bodie, watched me diligently in the night, and that the wicked witches and enchauntresses, came into the chamber to spoile me of my limmes, and to bring such their purpose to passe, did transforme themselves into the shape of beasts: and when as they could in on wise deceiue or beguile his vigilant eyes, they cast him into so dead and sound asleep, that by their witchcraft he seemed without spirit or life. After this they called me by my name, and did neuer cease till as the colde members of my bodie began by little and little to reuiue: then he (being of more liuely soule, howbeit buried in a sleep, in that he and I were named by one name, and because he knew not that they called me) rose vp first, and as one without sence or perseuerance passed by the dore fast closed vnto a certaine hole, whereas the witches cut off first his nose, and then his eares, and so that was done to him, which was appointed to be done vnto me. And that such their suttltie might not be perceiued, they made him a like paire of eares and nose of ware, wherefore you may see that the poore miser for lucre of a little money, sustained losse of his members.

Which when he had said, I was affonied, and (minding to proue whether his words were tru or no) put my hand to my nose, & my nose fel off, and put my hand to my eares & my eares fel off. Whereat al the people wondred greatly

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by laughing me to scozne (but I being stricken in a colde sweat) crept betwixt their legs for shame, & escaped away. So I disfigured returned home, & conered the losse of my eares with my long haire, and glued this clout to my face to hide my shame. As soone as Telephoron had tolde his tale, they that sate at the table (replonished with wine) laughed heartily. And while they dranke one to another, Birrhena said to me: From the first foundation of this citie we haue a custome to celebzate the festiuall day of the god Rikus, to morrow is the feast, whenas I pray you to be present to set out the same moze honourably, and I would with all my heart that you could deuise somewhat of your selfe that might be in honoz of so great a god: To whom I answered: verily cosin I wil do as you commād me, & glad would I be if I might inuent any laughing or merry matter to please Rikus withall. Then I rose from the table, and took leaue of Birrhena and departed: when I came into the first strēte my torch went out, that with great paine I got home, by reason it was so dark, and for feare of stumbling. When I was come welnigh home, I sawe thre men of great stature beauing and lifting at pilos gates to get in. And when they saw me, they were nothing afraide, but assaied with moze force to breake downe the dozes, whereby they gaue mee occasion (and not without cause) to thinke they were thēues. Whereupon I by and by drew out my sword which I carried for that purpose vnder my cloake, and ran in amongst them, and wounded them in such sort that they fell downe dead before my face. Thus when I had slaine them all, I knocked, sweating and breathing at the doze till Fotis let me in: & then ful weary with the slaughter of those thēues, like Hercules when he fought against the king Cerion, I went to my chamber, and laid me downe to slepe.

The third Booke of *Lucius Apuleius* of the Golden Ass,

How

How *Apuleius* was taken and put in prison for murder. Chap. 12.



When morning was come, and that I was awaked from sleepe, my heart burned sore, with remembrance of the murther which I had committed the night before: I rose & sate downe on the side of the bed with my legs a crosse, and wringing my hands, weeping in miserable sort: for I imagined with my self, that I was brought before the iudge in the iudgement place, and that he awarded sentence against me, and that the hangman was ready to leade me to the gallowes. And further I imagined and said: alas what iudge is he that is so gentle or benign that wil thinke I am vnguilt of the slaughter and murther of these thre men? howbeit the Assyrian *Diophanes* firmly assured me, that my peregrination and voyage hither shuld be prosperous. But while I thus unfolded my sorowes, and greatly bewailed my fortune, beholde, I heard a great noise and crie at the doore, in came the magistrates and officers, who commanded two sergeants to bind and leade me to prison, whereunto I was willingly obedient, and as they lead me through the stræte, all the citie gathered together and followed me, and although I lookt alwayes on the ground for very shame, yet somtimes I cast my head aside, and marueled greatly that amongst so many thousand people there was not one but laughed exceedingly: finally, when they had brought me through all the *Arætes* of the city, in maner of those that go in processiõ, and do sacrifice to mitigate the ire of the gods, they placed me in the iudgement hall, before the seate of the iudges: after that the Crier commanded al men to keepe silence, the people desired the iudges to giue sentence in the great Theatre, by reason of the great multitude that was there, whereby they were in danger of stifling. And behold the pzease of people increased stil, some climed to the top of the house, some got vpon the beams some vpon the Images, and some thrust in their heades through the windowes,

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Windows, little regarding the dangers they were in, so they might see me. When the officers brought me forth openly into the middle of the hall that euerie man might behold me. And after that the crier had made an oyes, and willed al such as would bring any euidence against me should come forth, there stepped out an old man with a glasse of water in his hand, dropping out softly, who desired that he might haue libertie to speake during the time of the continuance of the water, which when it was granted, he began his Oration in this sort.

How *Apuleius* was accused by an olde man: and how he answered for himselfe. Chap. 13.

O Most reuerend and iust Iudges, the thing which I purpose to declare vnto you is no small matter, but touching the estate and tranquillitie of this whole citie, & the punishment thereof, may be a right good example to others. Wherefore I pray you (most venerable Fathers) to whom, and to euerie of whom it doth appertaine to provide for the dignitie and safetie of the common weale, that you would in no wise suffer this wicked homicide, embzued with the bloud of so manie murdered Citizens scape unpunished: thinke you not that I am moued here vnto by enuie or hatred, but by reason of mine office in that I am captain of the night watch, and because no man should accuse me to be remisse in the same, I wil declare al the whole mater orderly, as it was done this last night. This night past whenas at our accustomed houre, I diligently searched euery part of the citie: Behold I fortun'd to espie this cruel young man, drawing out his sword against thre citizens, and after a long combat foughten betwene them, he murdered them one after another miserably, which when he had done (moued in his conscience) at so great a crime ran away, and aided by reason of darknes, slipt into a house and there lay hidden all night, but by the prouidence of the Gods, which suffereth no hainous offences to remaine unpunished, he was taken by vs this morning

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morning before he escaped any further, and so brought hither to your honourable presence, to receiue his desert accordingly. So haue you here a guiltie person, a culpable homicide, and an accused stranger, wherefore pronounce ye iudgement against this man being an alien, whenas you would most seuerely and sharply reuenge such an offence found in a knowne Citizen. In this sort the cruell accuser finished and ended his terrible tale: then the crier commanded me to speake, if I had any thing to say for my selfe, but I could in no wise vtter any word at al for weeping. And on the other side I esteemed not so much his rigorous accusation, as I considered mine owne miserable conscience. Howbeit (being inspired by diuine audacity) at length I gan say: Verely I know that it is a hard thing for him that is accused to haue slaine three persons, to perswade you that he is innocent, although he should declare the whole truth, and confesse the matter how it was in deede, but if your honours wil vouchsafe to giue me audience, I wil shew you, that if I be condemned to die, I haue not deserved it by mine owne desert, but that I was incited by fortune and reasonable cause to doe that fact. For, returning from supper somewhat late yesternight (being well tipped with wine, which I will not deny) and approaching me to my common lodging which was in the house of one Philo a citizen of this cittie, I fortun'd to espye three great thieves, at attempting to breake down his walles and gates, and to open the locks to enter in. And when they had remou'd the doores out of the locks they consulted amongst themselves, how they would handle such as they found in the house: And one of them being of more courage, and of greater stature then the rest, spake vnto his fellows and said: Such you are but boies, take mens hearts vnto you, and let vs enter into euery part of the house, and such as we find asleep let vs slay, and such likewise as resist let vs kil, and so by that meanes we shal escape without danger. Verely ye iudges, I confesse that I drew out my sword against these three citizens, & thought it was the office and duetie of one that tearfully

god

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good wil to this weale publike so to do, specially since they put me in great feare, and assaied to rob and spoile mine host Milo. But when those cruel men would in no case run away nor feare my naked sword, but boldly resist against me, I ran vpon them and fought valiantly. One of them which was captaine inuaded me strongly, & drew me by the haire with both his hands, and began to beat me with a great stone, but in the end I proued the hardier man, and threw him downe at my feete and killed him. I took likewise the second that clasped about my legs and bit me, & slew him also. And the third that came violently against me after that I had stricken him vnder the stomacke, fell downe dead. Thus when I had deliuered my selfe, the house, mine host, and al his family from this present danger, I thought that I should not onely escape unpunished, but also haue some great reward of the citie for my pains. Forouer I that haue alwaies bin bespotted of crime, & that haue esteemed mine innocencie aboue al the treasure of the world, can find no reasonable cause why vpon mine accusation I should be condemned to die: since first I was moued to set vpon the theues by iust occasion: Secondly because there is none that can affirme, that there hath bin either grudge or hatred betwene vs: Thirdly. we were men mere strangers, and of no acquaintance: Last of al, no man can proue that I committed that fact for lucre or gaine. When I had ended my words in this sort, Behold, I weped againe piteously, and holding vp my hands, I praised all the people by the mercy of the common weale, and for the loue of my poore infants to shew me some fauour. And when their hearts were somewhat relented & moued by my lamentable teares, I called all the gods to witnesse that I was vnguiltie of the crime, and so to their diuine prouidence I committed my present estate, but turning my selfe againe, I perceiued that all the people laughed exceedingly, & especially my good friend and host Milo. When thought I with my selfe: Alas where is faith? Where is remorse of conscience? Behold I am condemned to die as a murtherer, for the safegard of mine host Milo,

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and his family: yet is he not contented with that, but likewise laugheth me to scorn when otherwise he should comfort and helpe me.

How *Apuleius* was accused by two women, and how the flaine bodies were found blowne bladders. Chap. 14.

When this was done, out came a woman weeping in the middle of the Theater arraigned in mourning vesture, and bearing a child in her armes. And after her came an old woman in ragged robes, crying and howling likewise: and they brought with them the olive boughs, wherewith the three flaine bodies were covered on the bære, and cried out on this manner: O right iudges, wee pray you by the iustice and humanitie which is in you, to haue mercie vpon these flaine persons, and succour our widowhead and losse of our deere husbands, and especially this poore infant, who is now an orphan and depriued of al good fortune, and execute your iustice by order & law vpon the bloud of this thiefe, who is the occasion of all our sorowes. When they had spoken these words, one of the most auncient iudges did rise and say: Touching this murder, which deserueth great punishment, this malefactor himselfe cannot denie, but our duetic is to enquire and trie out, whether he had no coadiutors to helpe him. For it is not likely that one man alone could kill three such great and valiant persons, wherfore the truth must be tried out by the racke, and so we shal learn what other companions he hath, and root out the nest of these mischieuous murderers. And there was no long delay, for according vnto the custome of Grecia, the fire, the wheele, and many other torments were brought in: When my sorow increased or rather doubled, in that I could not end my life with whole and vnperished members. And by and by the old womā, who troubled al the court with her howling, desired the iudge (that before I should be tormented on the racke) I might vncouer the bodies which I had flaine that euerie man might see their comely shape and youthfull

youthful beutie, and that I might receiue condigne and
 worthe punishment, according to the quantity of the
 offence, and therewithal she made a signe of ioy. Then the
 iudge commanded me forthwith to discover the bodies of
 the slaine, lying vpon the Beere with mine owne hands,
 but when I refused a good space, by reason I would not
 make my fact apparant to theies of al men, the sergeants
 charged me by the commandement of the Iudges, and
 thrust me forwards to do the same: I then (being enforced
 by necessitie) though it were against my will, vncouered
 their bodies: but O god Lord, what a strange sight did I
 see: what a monster: What sodeine change of all my sor-
 rowes: I seemed as though I were one of the house of
 Proserpina, and of the family of death, insomuch that I
 could not sufficiently expresse the forme of this new sight,
 so far was I amased and astonied thereat: For why the
 bodies of the thre slaine men, were no bodies, but thre
 blowen bladders mangled in diuers places, and they se-
 med to be wounded in those parts, where I remember I
 wounded the thæues the night before: Whereat the peo-
 ple laughed exceedingly. Some reioyced maruailously
 with the remembrance thereof, some held their stomackes
 that aked with ioy, but euerie man delighted at this pas-
 sing sport, and so departed out of the theater. But I, from
 the time I vncouered the bodies, stood stil, as cold as ice,
 no otherwise then as the other statues and images there,
 neither came I into my right senses, vntill such time as
 Milo mine hoste came and toke me by the hand, and with
 ciuill violence lead me alway weeping and sobbing where
 I would or no: and because that I might not be scene, he
 brought mee through manie blinde waies and lanes to
 his house, where hee went about to comfort me being
 sad, and yet fearful, with gentle entreatie of talke: but he
 could in no wise mitigate my impatiencie of the iniurie
 which I had conceiued in my mind. And behold by and
 by the magistrates and iudges with their ensignes ente-
 red into the house, and endeauoured to pacifie me in this
 sort, saying: O Lucius we are aduertised of your dignitie,

and know the Genealogie of your ancient linage, for the nobilitie of your kin do possesse the greatest part of this prouince: and think not that you haue suffered the thing wherefore you weepe, to any your reproch or ignomie, but put away all care and sorrow out of your mind: for this day wee celebrate once a yeare in honour of the God Atlas, is alwaies renowned with some solempne nouel, and the God doth continually accompanie with the inuocation thereof, and wil not suffer that he should be sorrowfull, but pleasantly beare a ioyful face. And verely all the cities for the grace that is in you, intend to reward you with great honors, and to make you a patron. And further that your statue or image may be set vp for a perpetuall remembrance. To whom I answered: As for such benefits as I haue receiued of the famous Citie of Thessalie, I paye and render most entire thanks, but as touching the setting vp of any statues or images, I would wish that they should be reserued for mine auncients, and such as are more worthie then I. When I had spoken these words somewhat grauely, and shewed my selfe more merite then I was before, the iudges and Magistrates departed, and I reverently toke my leaue of them and bid them farewell. And behold by and by there came one running to me in haste, and said: Sir, your Cousin Birrhena desireth you to take the paines according to your promise yesternight, to come to supper, for it is readie: but I greatly fearing to goe any more to her house in the night, said vnto the messenger: My friend, I pray you tel to my cousin your mistresse I would be willingly be at her commandement, but for breaking my truth and credit. For mine host Milo enforced me to assure him, and compelled me by the feast of this present day that I should not depart from his companie, wherefore I pray you to excuse me, and to deferre my promise to another time. And while I was speaking these words, Milo took me by the hand and lead me toward the next baine, but by the way, I went couching vnder him, to hide me from the sight of men, because I had ministred such an occasion of laughter: and when I
had

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had washed and wiped my selfe, and returned home againe, I neuer remembred any thing, so greatly was I ashamed at the nodding and pointing of euery person. The next I went to supper with Philo, where (God wot) we fared but poorly. Wherefore (saining that my head did ake by reason of my sobbing and weeping all the day) I desired licence to depart to my chamber, and so I went to bed.

How *Foris* told *Apuleius*, what witchcraft her Mistres did vñe. Chap. 15.

When I was in bed, I began to call to mind al the sorowes I was in the day before, till such time as my loue *Foris* (having brought hir mistrisse to sleep) came in to the chamber, not as she was wont, for she seemed nothing pleasant neither in countenance nor talke, but with sorrowe face and frowning looke, gan speake in this sort: I confesse I haue bin the occasion of all thy trouble this day, & there, with she pulled a whip from vnder her apron, and deliuered it me saying: Reuenge thy selfe of me mischieuous harlot, or rather slay me. And thinke you not I did willingly procure this anguish and sorrow to you, I call the gods to witnesse: for I had rather suffer mine owne body to be punished, then that you should perceiue or sustaine any harme by my means, but that which I did was by the commandement of another, and wrought (as I thought) for some other, but behold the unluckie chance fortunèd on you, by mine euill occasion. When I very desirous to know the matter, answered: in faith (quoth I) this most pestilent and ill fauoured whip (which thou hast brought to scourge thee withall) shal first be broken in a thousand peeces, then it should touch or hurt thy delicate & daintie skin, but I pray you tell me, how haue you bin the cause of my trouble and sorrow: for I dare sweare by the loue that I beare to you, & I wil not be perswaded (though you your self should indeuor the same) that euer you ment to trouble or harme me: perhaps sometimes you imagined an euill thought in your mind, which afterward you reuoked, but that

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that is not to be deemed as a crime. When I had spoken these words, I perceined by Jofis eies, being wet with teares, and welnere closed by, that she had a desire to pleasure, and specially, because she imbraced and kissed me sweetely. And when she was somewhat restozed vnto ioy, she desired me she might first shut the chamber dore, lest by the vntemperance of her tong in vttering anie vnfitting wordes, there might growe further inconuenience: wherewithal she barred the dore, and came to me again, and imbracing me louingly about the neck with both her armes, spake with a soft voice, saying: I do greatly feare to discover the priuities of this house, and to vtter the secret misteries of my dame: but I haue such a confidence in you, and in your wisdom, by reason you are come of so noble a line, and indued with so profound sapience, that you will faithfully keep silence, & that whatsoener I shall reueals to you, you would close them within the bottomes of your hart, and neuer discover the same: for I assure you the loue that I beare you inforceth me to vtter it. Nowe shall you knowe all the estate of our house, now shall you know the hidden secrets of my mistris, to whom the powers of hel do obey, and by whom the celestiaall planets are troubled, the gods made weake, and the elements subdued, neither is the violence of her art in more strength and force, then when she espieth some comely yong man that pleaseh her fancie as oftentimes it happeneth. For now she loueth one Beotian a faire and beautifull person, on whom she imployes al her sorcerie and enchantment, and I heard her saie with mine owne eares yesternight, that (if the sunne had not then presently gone downe, and the night come to minister conuenient time to worke her magicall inticements) shee woulde haue brought perpetuall darknes ouer al the world her selfe. And you shal know, that when she saue yesternight this Beotian sitting at the barbours a polling, when she came from the baines, she secretly commanded me to gather some of the haire of his head, which lay disperfed vpon the ground, & to bring it home: which when I thought to haue done, the Bar-

bour

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hour espied me, and by reason it was bruted throughout all the citie, that we were witches and enchantresses, he cried out, and said: Will you neuer leave off stealing of yong mens haire: in faith I assure you, vnlesse you cease your wicked sozceries, I will complaine to the iustices: wherewithall he came angerly towarde me, and toke away the haire which I had gathered out of mine Apron, which growed me verie much, for I knewe my mistres manners, that she would not be contented, but beate me cruelly: Wherefoze I intended to runne away, but the remembrance of you, put that thought out of my mind, so I came homeward very sorrowful, but because I would not seeme to come in my mistres sight with emptie hands, I saw a man shearing blowen Goates skinnes, and the haire that he had shorne off was yelow, and much resembled the haire of Boetian: I toke a great deale thereof, & solozing the matter, brought it to my mistres. And so whe night came, befoze your returne from supper, she (to bring her purpose to passe) went vp to a hie gallery of her house, opening to the East, and preparing her selfe according to her accustomed practise, she gathered together all her substance for fumigations, she brought forth plates of mettall carued with strange characters, she prepared the bones of such as were drowned by tempest in the Seas, she made readie the members of dead men, as their noses, hills and fingers, she cut the lumps of flesh of such as were hanged, the blood which she had reserued of such as were flaine, & the iaw bones and teeth of wild beasts, then she said certaine charmes over the haire, and dipped it in diuers waters, as in wel water, Cow milke, Mountaine honnie and other licour, which when she had done, she tied and lapped it vp together, and with many perfumes and smells threwe it into a hot fire to burne. Then by the great force of this sozcerie, and the violence of so many consecrations, those bodies (whose haire was burned in the fire) received humane shape, and felt, heard and, walked. And (smelling the sent of their owne haire) came and rapped at our doores in stead of Boetius. Then you being wel tyled, and deceiued by

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the obscuritie of the night, drew out your sword courageously like furious Aiar, and killed (not as he did the whole herd of beasts) but three blowen skins, to the intent, that I after the slaughter of so manie enemies, without effusion of blood, might embrace and kisse, not an homicide, but an vtricide. Thus when I was pleasantly mocked and taunted by Fotis, I said vnto her: Merely now may I for this atchieued enterprize be numbred, as Hercules, who by his valiant prowesse performed the twelue notabl labors, as Gerion with three bodies, and as Cerberus with three heads. For I haue slaine three blowen Goats (kinnes, but to the end I may pardon thee, of that which thou hast committed, performe the thing which I shal most earnestly desire of thee, that is, bring me that I may see & behold when thy Mistres goeth about any Sorcerie or Enchauntment, and when she prayeth vnto the Gods, for I am verie desirous to learn that Art, and as it seemeth vnto me, thou thy selfe hast some experience in the same. For this I know and plainly see, that (whereas I haue alwaies irked and lothed the embracings and loue of Matrons) I am so Articken and subdued, with thy shining eies, ruddie cheekes, glittering haire, sweete cosses, and lilly white paps, that I neither haue minde to go home, nor to depart hence, but esteeme the pleasure which I shal haue with thee this night aboue al the ioyes of the world: Then (quoth she) O my Lucius, how willing would I be to fulfill your desire, but by reason shee is so hated, shee getteth her selfe into solitarie places and out of the presence of euerie person, when she mindeth to worke her enchauntments, howbeit, I regard more to gratifie your request, then I doe esteeme the danger of my life, and when I see opportunitie and time, I wil assuredly bring you word, so that you shal see all her enchantment, but alwaies vpon this condition, that ye secretly keepe close such things as are done. As wee reasoned together, the courage of Venus assailed, as well our desires as our members, she vnrained her selfe & so came to bed, and we passed the night in pastime & dalliance, till as by drowse and vnlasty sleeps I was constrained to lie still.

How

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How Fotis brought *Apuleius* to see her Mistres en-
chantment. Chap. 16.

On a day Fotis came running to me in great feare, & said that her mistres (to worke her Sozceries on such as she loued) intended the night following, to transfoyme her selfe into a Bird, and to flie whether she pleased, wherefoze she willed me priuely to prepare my selfe to see the same. And when midnight came, she led me softly into a high chamber, and bid me looke through a chinke of a doore. Where I saw how she put off her garments, and took out of a certaine Coffer sundrie kind of bores, of the which she opened one, and tempered the ointment therein with her fingers, & then rubbed her bodie therewith from the sole of the foote to the crowne of the head: and when she had spoken priuilie with her selfe, hauing a candle in her hand, she shaked the parts of her body, and behold I perceiued a plume of feathers did burgen cut, her nose wared crooked & hard, her nailes turned into claws, and so she became an owle. Then she cried and screeched like a bird of that kind, and willing to proue her force, moued her selfe from the ground by little & little, till at last she flew quite away: Thus by her Sozterie she transfoymed her bodie into what shape she would. Which when I saw, I was greatly astonied, and although I was enchanted by no kind of charm, yet I thought that I feared not to haue the likenesse of Lucius, for so was I banished from my senses, amazed in madnesse, and so I dreamed waking, that I felt mine eyes, to know whether I were asleepe or no. But when I was come againe to my selfe, I took Fotis by the hand, and moued it to my face, and said: I pray thee while occasion doth serue, that I may haue the fruition of the fruits of my desire, and graunt me some of this ointment. **O** Fotis I pray thee by thy swete paps, to make that in the great flames of my loue. I may be turned into a bird, so will I euer hereafter be bound vnto you, and obedient vnto your commandement. Then said Fotis: Will you go about to deceiue me now, and enforce me to worke mine

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owne sorrow: Are you in that mind that you wil not tarie in Thessaly? If you be a bird, where shall I see you, and when shal I see you? Then answered I: God forbid that I should commit such a crime. For though I could flie into the airc as an eagle, or though I were the messenger of Iupiter, yet would I haue recourse to nest with thee. And I sware by the knot of thy amiable haire, that since the time that I first loued thee, I neuer fancied any other person: mozeouer this cometh in my mind, that if by vertue of ointment I shal become an Owle, I wil take heed that I come nigh no mans house. For I am not to learne, how these Matrons would handle their louers if they knew that they were transfozmed into Owles: mozeouer when they are taken in any place, they are nailed vpon posts, & so they are worthely rewarded, because it is thought that they bring euill fortune to the house. But I pray you, (which I had almost forgotten) tell me by what meanes, when I am an Owle, I shal returne to my pristine shape, and become Lucius againe: feare not (quoth she) for my mistres hath taught me the way to bring that to passe, neither thinke you, that she did it for any good will or fauor, but to the end I might helpe her, and minister some remedy when she returneth home. Consider I pray you with your selfe, with what friuolous trifles, so meruellous a thing is wrought, for by Hercules I swaie, I giue her nothing else, save a little dill and lawzell leaues in well water, the which she drinketh and washeth her selfe with: al: which when she had spoken, she went into the chamber and toke a bore out of the coffer, which I first kissed and embraced, and praised that I might haue good successe in my purpose. And then I put off all my garments and greedely thrust my hand into the bore, and toke out a good deale of ointment and rubbed my selfe withal.

How *Apuleius* thinking to be turned into a Bird, was turned into an Asse, and how hee was lead away by the cues. Chap. 17.

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After that I had wel rubbed euerie part and member of my bodie, I bouered with mine armes, and moued my selfe, looking still when I should be changed into a bird as *Damphiles* was, and behold neither feathers nor appearance of feathers did burgen out, but vexely my haire did turne into ruggednesse, and my tender skinne waxed tough and hard, my fingers and toes losing the number of five changed into hooves, and out of mine arse grew a great taile, nowe my face became monstrous, my nosegills wide, my lips hanging downe, and mine eares rugged with haire: neither could I see any comfort of my transfozmation, for my members increased likewise, and without al help (viewing euerie part of my poore bodie) I perceiued that I was no bird, but a plaine *Asse*. Then I thought to blame *Fotis*, but being depriued as well of language, as humane shape, I looked vpon her with my hanging lips and watric eyes, who (as soone as she espied me in such sort) cried out alas poore wretch that I am, I am vtterly cast away. The feare that I was in, and my haste hath beguild me, but specially the mistaking of the bove hath deceiued me. But it forreth not much, since as a sooner medicin may be gotten for this, then for any other thing. For if thou couldest get a *Rose* and eate it, thou shouldest be deliuered from the shape of an *Asse*, and become my *Lucius* againe. And would to God I had gathered some garlands this euening past, according to my custome, then thou shouldest not continue an *Asse* one night space, but in the morning I wil seeke some remedy. Thus *Fotis* lamented in pittifull sort, but I that was now a perfect *Asse*, and for *Lucius* a brute beast did yet retaine the sense and vnderstanding of a man. And did deuise a good space with my selfe, whether it were best for me to feare this mischieuous and wicked harlot with my mouth, or to kicke and kill her with my heales. But a better thought reduced me from so rash a purpose, for I feared lest by the death of *Fotis*, I should be depriued of all remedie and helpe. Then shaking my head, and dissimulating mine ire, and taking mine aduersitie in good part, I

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Went into the stable to mine owne horse, where I found another Ass of Miloe, sometime mine host, and I did verely thinke that mine own horse (if there were any natural conscience or knowledge in brute beasts) would take pittie vpon me and profer me lodging for that night, but it chanced otherwise: For see my horse & the Ass as it were consented together to worke my harme, and fearing lest I should eate vp their prouender, would in no wise suffer me to come nigh the manger, but kicked me with their heeles from their meate, which I my selfe gaue them the night before: Then I being thus handled by them, and driven away, got me to a corner of the stable, where I remembered their vncurtely. & how on the morrow I should turne to Lucius by the helpe of a rose, when I thought to reuenge my selfe of mine owne horse) I fortun'd to espie in the middle of a pillar sustaining the rasters of the stable, the image of the goddesse Hyppone, which was garnished and decked round about with faire fresh Roses: then in hope of present remedie I leaped vp with my foote as high as I could and stretching out my necke, and with my lips concted to snatch some roses: but in an euil hour I did go about that enterpryse, for behold the boy to whom I gaue charge of my horse, came presently in, and finding me climbing vpon a pillar, ran fretting towards me and said: How long shal we suffer this vile Ass that doth not onely eate vp his fellows meate, but also would spoile the images of the gods? Why do not we kill this lame thiefe, and weake wretch? And therewithall looking for some kudgel, he espied where lay a sagot of wood, and choosing out a crabbed troncheon of the biggest pee could finde, he ne uer ceased beating of me (poore wretch) til such time as by great noise and rumbling he heard the doores of the house burst open, and the neighbors crying in lamentable soyt, which enforced him (being stricken in feare) to flie his way. And by and by a troupe of thæues entred in, and kept euery corner of the house with weapons. And as men resorted to helpe and aide them which were within the doores, the thæues resisted and kept them backe, for
euery

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euerie man was armed with his sword and farget in his hand, the glimpses whereof did yeld out such light as if it had bin day. Then they brake open a great chest with double locks bolts, wherein was laide al the treasure of Milo, and ransackt the same, which when they had done, they packed it vp, and gane euerie one a portion to carie, but when they had more then they could bare away, yet were they loth to leaue anie behind, they came into the stable & tooke vs two poore Ases, and my horse, and laded vs with greater trusses then we were able to beare. And when we were out of the house, they followed vs with great stanes, and willed one of their fellowes to tarrie behinde, and bring them tidings what was done concerning the robbrie, and so they beate vs forward over great hills out of the way. But I, what with my heauie burthen and my long iourney did nothing differ frō a dead Ass, wherfore I determined with my selfe to seeke some ciuill remedie, & by inuocattien of the name of the prince of the countrie, to be deliuered from so many miseries. And on a time I passed through a great faire, and came among a multitude of Grekes, and I thought to call vpon the renowned name of the Emperour, and to say: O Cesar, and cried out aloud, O, but Cesar I could in on wise pronounce: the thæues little regarding my crying, did lay me on and beate my wretched skinn in such sort, that after, it was neither apt nor mate to make stus or sarces. Wolbe it at last Iupiter ministred vnto me an vn hoped remedie. For when we had passed through many Townes and Villages, I fortunied to espy a pleasant garden, wherein, beside many other flowers of delectable hiew, were new and fresh roses, and being verie desirous to catch some as I passed by, I drew nere and nere, and while my lips watred vpon thē, I thought of a better aduise more profitable for me: lest if from an Ass I should become a man, I might fal into the hands of the thæues, & either by suspicion that I were some witch, or for feare that I should vtter their theft, I should be slaine, wherfore I abstained for that time from eating of roses. And (induring my present aduersity) I ate hay.

The

36 The fourth Book of *Lucius Apuleius*
of the Golden Ass.

How *Apuleius* thinking to go to eate Roses, was cruelly
beaten by a Gardener, and chased by dogs. Chap. 18



When noone was come, that the breyling heat
of the sunne had most power, we turned in-
to a village to certaine of the thæues ac-
quaintance and friends, for verily their mee-
ting and imbracing together, gaue me (poore
Ass) cause to deeme the same, & they toke the trusse from
my back, and gaue them part of the treasure that was in
it, they seemed to whisper and tel them that it was stolen
goods, and after we were unladen of our burdens. they
let vs loie into a medow to pasture, but mine owne horse
and Miloës ass, woulde not suffer me to feede there with
them, but I must seeke my dinner in some other place.
Wherefore I leaped into a garden behinde the stable, and
being welnigh perished with hunger, though I could find
nothing there, but raw and græne sallets, yet I filled my
hungrie guts therewithall abundantly & praiseng to al the
gods, I lookt about in euery place if I could espie any red
roses in the gardens by, and my solitarie being alone put
me in good hope, that if I could find any remedy, I should
presently of an ass be changed into *Lucius*, out of euerie
mans sight. And while I considered these things, I lookt
about, and behold I saw a farre off a shadowed hally ad-
ioyning nigh vnto a wood, where amongst diuers other
heerbs and pleasant verdures, I thought I sawe manie
flourishing roses of bright damaske colour, and said with-
in my bestiall mind: verily that place is the place of *Cle-
nus* & the graces, where secretly glitters the roiall biew
of soluely & delectable a floure: then I desiring the help
of the guide of my good fortune, ran lustilie towardes the
wood, insomuch that I felt my selfe that I was no more
an ass, but a swift courting horse: but my agility & quick-
nes could not prevent the cruelty of my fortune: for when
I came to the place, I perceiued they were no roses, nei-
ther

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ther tender noz pleasant, neither moisted with the hea-
nenly drops of dew noz celestiaall liconr, which grew out
of the thicket and thrones there. Neither did I perceiue
that there was anie vally at al, but onely the banke of the
riuer, enuironed with great thicke trees, which had long
branches like vnto lawzell, and bearing a flowze without
any manner of sent, and the common people call them by
the name of lawzel roses, which be payson to al maner of
beasts. Then was I so entangled with vnhappy fortune
that I little esteemed mine owne danger, and went wil-
lingly to eate of those roses, though I knew them to be
present payson. And as I drew nere I saw a young man
that seemed to be the Gardener, come vpon me, and when
he perceiued that I had deuoured by al his hearbes in the
garden, he came swearing with a great staffe in his hand,
and laid vpon me in such sort that I was welnigh dead,
but I speedely deuised some remedie for my selfe, for I lift
by my legges and kicked him with my hinder heales, that
I left him lying at the hil foote welnigh slaine, and so I
ran away: incontinently came out his wife, who seeing
her husband halfe dead, cried and howled in pittifull sort,
and went toward her husband, to the intent, that by her
lowde cries she might purchase to me present destruction:
then al the persons of the towne, moued by her noise came
forth and cried for dogs to teare me downe: Out came a
great companie of bandogges and masties moze fit to pul
downe Beares and Lyons then mee, whom when I be-
held, I thought verely I should die, but I turned my selfe
about and ran as fast as euer I might to the stable whence
I came. Then the men of the towne called in their dogs
and toke me, and bound me to the staple of a post, scor-
ged me with a great knotted whip till I was welnigh
dead, and they would vndoubtedly haue slaine me, had it
not come to passe, what with the paine of their beating &
the greene hearbes that lay in my guttes, I caught such a
laske, that I all besprinkled their faces with my liquide
dung, and enforzed them to leaue off.

I

How

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How *Apuleius* was prevented of his purpose, and how
the thieves came to their den. Chap. 19.

Not long after, the thieves laded vs againe, and specially me, and brought vs forth of the stable, and when we had gone part of our iorney, what with the long way, my great burthen, the beating of staves, and my worne hounes, I was so wearie that I could scantly goe: then I saw a little before me a riuer running with faire water, & I said to my self, behold now I haue found a good occasion. For I wil fall downe when I come yonder, and surely I wil not rise againe, neither with scourging nor beating, for I had rather be slaine there presently, then go any further. And the cause why I determined so to do, was this, I thought that when the thieves did see me so feeble and so weake that I could not trauele, to the intent they would not stay in their iourney, they wou'd take off the burthen from my backe and put it vpon my fellowes, and so for my further punishment to leaue me as a pray to the Wolves and rauening beasts: but euil fortune prevented so good a consideration: For the other Asse being of the same purpose that I was of, by seined and coloured wearines, fell downe first with al his burthen vpon the ground as though he were dead, and he would not rise neither with beating nor pricking, nor stand vpon his feete, though they pulled him by the taile, by his legs, and by his eares, which when the thieves beheld, as without al hope, they said one to another, what should we stand here so long about a dead, or rather a stonie Asse? Let vs be gone. And so they took his burden and deuided some to me and some to my horse: And then they drew out their sword and cut off his legges and threw his body from the point of a hill downe into a great vally: then I considering with my selfe of the euill fortune of my poore companion, and purposed now to forget al subtiltie and deceit, and to play the good Asse to get my masters fauour, for I perceiued by their talke that we were come home welnigh to our iourneies end. And after that we had passed ouer a litle hil, we came to our appointe-
ten.

sed place, where when we were unladen of our burthens, and al things carried in : I tumbled and wallowed in the dust, to refresh my selfe in stee of water. The thing and the time compelleth me to make discription of the places, and specially of the den where the thæues did inhabit, I wil proue my wit what I can do, and then consider you whether I was an Asse in iudgemēt and sence, or no. First there was an exceeding great hill, compassed about with big trées, very high, with many turning bottomes, full of sharp stones, whereby it was inaccessible : there was many winding and hollow ballies enuironed with thickets and thornes, and naturally soztreffed round about : From the top of the hil ranne a running water as cleare as siluer, and watred al the balies below, that it seemed like vnto a sea inclosed, or a standing floud: befoze the den, where was no hill stood a high towler, and at the foot therof were shepcotes, fenced and walled with clay : Befoze the gate of the house were paths made in stee of walles, in such sort that you would easily iudge it to be a very denne soz thæues, and there was nothing else saue a little coate couered with thach, wherein the thæues did nightly accostome to watch by order, as after I perceiued. And when they were al crept into the house, and we fast tied with halters at the dore they began to chide with an old woman there, crooked with age, who had the gouernment and rule of al the house, and said: How is it old Witch, old trot, and strumpet, that thou sittest idly al day at home, and (hauing no regard to our perilous labours) hast prouided nothing for our suppers? But sittest eating and swilling thy selfe from morning til night : Then the old woman trembled and scantly able to speake gan say : Behold my puissant & faithful masters, you shal haue meate and potage inough by and by: here is first store of bread, wine plenty, filled in cleane rinsed pots, likewise here is hot water prepared to bath you. Which when she had said, they put off all their garments and refreshed themselves by the fire. And after they were washed and nointed with oile, they sate downe at the table, garnished with daintie meates : they were

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no sooner sate down, but in came another company of yong men, more in number then was before, who seemed likewise to be thauers: For they brought in their praies of gold and silver, plate, ieiwels, & rich robes, and when they had likewise washed, they sate amongst the rest, and serued one another by order. Then they dranke and eate exceedingly, crying, laughing, and making such noise, that I thought I was amongst the tirants and wilde Lapithes, Thebanes, and Contauers. At length one of them more valiant then the rest spake in this sort, we verely haue manfully conquered the house of Milo of Hippata, and beside al the riches and treasure which by force we brought away, we are al come home safe, & are increased the more by the horse and this Asse. But you that haue roued about in the countrey of Boetia haue lost your valiant captaine Lamathus. Whose life I more regard then al the treasure which you haue brought. And therefore the memory of him shall be renowned for euer amongst the most noble kings, and valiant Captaines. But you accustome when you goe abroad like men with Ganders hearts to creepe through euerie corner and hole for euerie trifle. When one of them that came last answered: Why are you onely ignorant, that the greater the number is the sooner they may robbe and spoile the house? And although the family be dispersed in diuers lodgings, yet euerie man had rather to defend his owne life, then to save the riches of his master, but when there be but a few thauers, then wil they rather not onely regard themselves, but also their substance, how little or great soeuer it be. And to the intent you may beleue me, I wil shew you an example: we were come nothing nigh to Thebes, where is the fountaine of our art and science, but we learned where a rich chuffe called Chziferos did dwel, who for feare of Offices in the publike weale, dissembled his estate and liued sole and solitary in a small cottage, howbeit replenished with abundance of treasure, and went daily in ragged and toyme apparel. Wherefore we deuised with our selues to goe to his house and spoile him of al his riches. And when night came

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came, we drew towards his doore, which was so strongly closed that we could neither moue it, nor lift it out of the hooke, and we thought it not best to breake it open, lest by the noise we should raise vp (to our harme) the neighbors by. Then our strong and valiant Captaine Lamathus, trusting in his owne strength thrust in his hand through a hole in the doore, and thought to pull backe the bolte, but the couetous caitife Chyleros being awake, and making no noise, came softly to the doore and caught his hand, and with a naile nailed it fast to a post, which when hee had done, he ranne vp to a high chamber and called euerie one of his neighbours by name, desiring them to succour him with al possible speede, for his house was a fire: Then euerie one for feare of their own danger came running out to aide him, wherewith we (fearing our present perill) knew not what was best to be done, whether we should leaue our companion there, or yeld our selues to die with him, but we by his consent deuised a better way: For we cut off his arme by the elbow, and so let it hang there, then we bound his wound with clouts, lest we should be traced by the drops of bloud, which done, we took Lamathus and led him away for feare we should be taken, but when we were so nigh pursued that we were in present danger, and that Lamathus could not keepe our companie, by reason of faintnesse: and on the other side perceiuing that it was not for his profit to linger behinde, he spake vnto vs as a man of singular courage and vertue, desiring vs by much intreatie and prayer, and by the puissance of the god Mars and the faith of our confederacie, to deliuer his bodie from torment and miserable captiuitie: and further hee said, how is it possible, that so couragions a captaine can liue without his hand, wherewith he could sometimes rob and slay many people? I would thinke my selfe sufficient happy if I might be slaine by one of you: but when he saw that we al refused to commit any such fact, he drew out his sword with his other hand, and after that he had often kissed it, he thrust it clean through his bodie. Then we honoured the corps of so puissant a man, and wrapped it in

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linnen clothes and threwe him into the Sea : and so lieth our master Lamathus, buried and hid in the grane of water, and ended his life as I haue declared. But Alcinus, though he were a man of great interprise, yet could he not beware by Lamathus, nor voide himselfe from euil fortune: for on a day when he had entred into an old womans house to rob her, he went vp into a high chamber, where he should first hane strangled her, but he had more regard to throw downe the bags of money and gold out at a window, to vs that stode vnder: and when he was so greedy that he would leaue nothing behinde, he went to the old womans bed where she lay asleepe, and would haue taken off the couerlet to haue throwne downe likewise, but she awaked, and (kneeling on her knees) desired him in this manner: O sir I pray you cast not away such tozne & ragged cloutes into my neighbours houses, for they are rich enough, and need no such things. Then Alcinus (thinking her words to be true) was brought in beliefe, that such things as he had throwne out alreadie, & such things as he should throw out after, was not fallen downe to his fellows, but into other mens houses, wherefore he went to the window to see, and as he thought to behold the places round about, thrusting his body out of the windowe, the old woman marked him very well, and came behinde him softly, and although she had but small strength, yet with a sodaine force she tooke him by the heeles and thrust him out headlong, and so he fell vpon a great stone, and burst his ribs, whereby he vomited and spewed flakes of bloud, and presently died: then we threwe him into the river likewise, as we had done Lamathus before. When we had thus lost two of our companions we liked not Thebes, but marched towarde the next citie called Plataea, where we found a man of gret fame, named Demochares, that purposed to set forth a great game, where should be a trial of al kind of weapons: he was come of a good house maruailous rich, liberal & wel deserued that that he had, and had prepared many shewes and pleasures for the common people: insomuch that there is no man can either
by

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by wit or eloquence shew in words his worthe preparations. For first he had prouided all sorts of armes, he greatly delighted in hunting & chasing, he ordained great towers and tables to moue hither and thither, he made manie places to incounter in : he had readie a great number of men and wild beasts, and many condemned persons were brought from the iudgement place, to fight with those beasts. But among so great preparations of noble price, he bestowed the most part of his patrimonie in buying of beares, which he nourished to his great cost, and esteemed moze then all other beasts. which either by chasing hee caught himselfe, or which he dearely bought, or which were giuen him from diuers of his friends : howbeit for all his sumptuous cost, he could not be free from the malicious eyes of enuie : so some of them were welnigh dead, with too long tying by, some meigre with the broiling heate of the sun, some languished with lieng, but all ha- uing sundrie diseases, were so afflicted, that they died one after another, & there was welnigh none left, in such sort that you might see them lying in the strates piteously dead. The common people hauing no other meate to feede on, would come forth and fill their bellies with the flesh of the beares. Then by and by Babulus and I deuised a pretie sport, we drew one of the greatest of the beares to our lodging, as if we would prepare to eate therof, fleeing off his skin, & kept his bngles whole, not medling with the head, but cut it off by the necke, & let it hang to the skin. Then we rased off the flesh from the backe, and cast dust thereon, and set it in the sunne to drie.

How *Trafilon* was disguised in a beares skinne, and how he was handled. Chap. 20.

WHile the skinne was a drying, we made merie with the flesh, then wee deuised with our selues that one of vs, being moze valiant then the rest in courage (so that he would consent thereto) should put on the skin, and (fai- ning that he were a beare) shoulde be led to Demochares house.

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house in the night, by meanes whereof we thought to be receued and let in. Many were desirous to play the beare, but specially one Thrasileon, of a coragious mind would take this enterprize in hand. Then we put him into the beares skin, which fitted him finely in euery point, and we buckled it fast vnder his belly, & covered the seame with the haire that it might not be seene. After this wee made little holes through the beares head, and through his nostrils and eyes for Thrasileon to see out and take winde at, so as he seemed a liuely and naturall beast. When this was done, we went into a cave hired for the purpose, and he crept in after like a beare with a good courage. Thus began our subtilty, and then we imagined thus: we fained letters as if they came from one Picanor which dwelled in the coutry of Thracia, that was of great acquaintance with this Demochares, wherein we wrote, that he had sent him being his friend, the first fruits of his coursing & hunting: when night was come, (which was a meete time for our purpose) we brought Thrasileon our forged letters, and presented them to Demochares. When Demochares beheld this mightie Beare, and saw the liberality of Picanor his friend, he commanded his seruant to deliver vnto vs x. crownes, as he had great store in his coffers. Then (as the noueltie of a thing doth accustome to stir mens minds to behold the same) many persons came on euerie side to see this Beare, but Thrasileon, (lest they should by curious viewing & prying perceiue the truth) ran vpon the to put them in feare, that they durst not come nigh. The people said: Verely Demochares is right happy, in that after the death of so many beasts, he hath gotten (mauger fortunes head) so goodly a Beare: then Demochares commanded that with great care he should be put into the parke by amongst the other beasts: but I immediately spake vnto him and said: sir, I pray you take heede how you put a beast tired with the heate of the sunne and with long trauel amongst others, which (as I heare say) haue diuers maladies and diseases, let him rather lie in some open place of your house ne some water, where he may

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may take aire and ease himselfe, for do not you know that such kind of beasts do greatly delight to couch vnder the shadow of trees and hillocks, nigh vnto pleasant wels and waters: Whereby Demochares admonished, and remembering how many he had before that perished, was contented that we should put the Beare where we would: Moreouer we said vnto him, that we our selues were determined to lie al night nigh vnto the Beare to looke vnto him, and to giue him meate and drinke at his due houre. Then he answered: Merely masters you neede not to put your selues to such paines, for I haue men that serue for nothing but for that purpose: so we toke leaue of him, and departed. And when we were come without the gates of the Towne, we perceiued before vs a great Sepulcher standing out of the high way, in a priuie and secret place: And thither we went and opened the mouth thereof, whereas we found the sides couered with the corruption of man, and the ashes and dust of his long buried bodie, wherein we got our selues to bring our purpose to passe, & (hauing respect to the darke time of the night, according to our custome) when we thought that euerie man was asleepe, we went with our weapons, & besieged the house of Demochares round about: Then Thrasileon was ready at hand and leaped out of the fauerne, and went to kill all such as he found asleepe, but when he came to the Porter, he opened the gates, & let vs al in: and then he shewed vs a large Counter, wherein we saw put (the night before) a great abundance of treasure, which when by violence we had broken open, I bid euerie one of my fellows take as much gold and siluer as they could beare away, and carrie it to the Sepulcher, and still as they carried, I stood at the gate, watching diligently when they would returne. The Beare running about the house to make such of the family as feard, as fortun'd to wake and come out: for who is he that is so puissant and couragious, that at the ugly sight of so great a Monster wil not quaille and keepe his chamber, especially in the night. But when we had brought this matter to so good a point, there chanced a pittiful case: for

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as I looked for my companions that should come from the Sepulcher, behold there was a boy of the house, that fortun'd to looke out at a window and espied the beare running about, and he went and told all the seruants of the house, whereupon incontinently they came forth with torches Lanthornes and other lights, that they might see all the yarde ouer, they came with clubs, speares, and naked swords, greihounds, and masties to slay the poore beast. Then I (during this broile) thought to run away, but because I would see Thrasileon fighting with the dogs, I lay behinde the gate to behold him. And although I might perceine that he was welnigh dead, yet remembred he his own faithfulnessse and ours, and valiantly resisted the gaping and rauenuous mouthes of helhounds: so toke he in grece the pageant, which willingly he toke in hand himselfe, and with much adoe, tumbled at length out of the house: but when he was at libertie abroad, yet could he not saue himselfe, for al the dogges of the strate, ioynded themselues to the greihounds and masties of the house, & came vpon him: Alas, what a pitifull sight it was, when our poore Thrasileon was thus inured and compassed with so many dogs that tare and rent him miserably. The I (impacient of so great his miserie) ran in amongst the ptease of the people, and (aiding him with my words as much as I might) exhorted them all in this manner: O great and extream mischance, what a precious and excellent beast haue we lost: but my words did nothing preuaile, for there came out a tall man with a speare in his hand, that thrust him cleane through, and afterwards many that stood by, drew out their swords, and so they killed him. But verely our good captaine Thrasileon, the honor of our comfort, receiued his death so patiently, that he would not betray the league betwene vs, neither by crying, howling, or any other meanes, but (being tormented with dogges, and wounded with weapons) did yeld forth a dolefull cry, more like vnto a beast then a man. And taking his present fortune in good part, with courage and glory inough did finish his life, with such a terror vnto the
assembly,

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assembly, that no person was so hardie (until it was day as to touch him) though he were starke dead, but at last there came a Butcher moze valiant then the rest, who opening the panch of the Beast, slit out a hardie and venturous theefe. Thus lost we our captaine Chasileon, but hee lost not our fame and honour. When this was done, we packed vp our trespure, which we committed to the sepulcher to kepe, and got vs out of the bounds of Platea, thinking with our selues, that there was moze fidelitie among the dead, then amongst the liuing, by reason that our pzaies were so surely kept in the sepulcher: So (being wearied with the weight of our burthens, and welne tired with long trauell, and hauing lost thre soulesours) we are come home with these present cheates. Thus wtē they had spoken (in memoie of their slaine companions) they took cups of gold, and sung Hymnes vnto the God Mars, and laid them downe to sleape. When the old woman gaue vs fresh barley without measure, insomuch that my horse fed so abundantly that he might wel thinke he was at some banquet that day. But I (that was accustomed to eate bran, and floure) thought that but a sower kinde of meate, wherfoze esping a cozner, where lay loads of bread for al the house, I got me thether, and filled my hungrie guts withal.

How the thecues stole away a Gentlewoman, & brought her to their Den. Chap. 21.

When night was come, the thecues, awaked and rose vp: when they had buckled on their weapons, and disguised their faces with visards, they departed, and pet for al the great sleape that came vpon me: I could in no wise leaue cateing, and whereas, when I was man, I could be contented with one or two loaves at the most, now my guts were so grædie that thre paniers ful would scantly serue me and while I considered all these things the morning came and being led to a riner (notwithstanding mine Allie Shamefastnesse) I quenched my thirst.

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And sodainly after the thæues returned home careful and
beaute, bzinging no burthens withthem, no not so much
as traffe oꝝ baggage, saue onely a maiden, that seemed by
her habite to be some gentlewoman borne, & the daugh-
ter of some woꝛthie matron of the countrie, who was so
saire and beautiful, that though I were an Aſſe, yet had I
a great affection to her: The Virgin lamented and tare
her haire, and spoiled her garments, foꝝ the great sorrow
she was in, but the thæues brought her within the caue,
and assaied to comfort her in this soꝛt: Weepe not saire
gentlewoman we pray you, foꝝ be you assured, we will
do no outrage noꝝ violence to your person, but take pati-
ence a while foꝝ our pꝛofit: foꝝ necessitie and poꝛe estate,
hath compelled vs to do this enterpꝛise, we warrant you
that your parents (although they be couetous) wil be con-
tented to giue vs a great quantitie of money to redeme
and ransom you from our handes. With such and like flat-
tring words, they endeoured to appease the gentlewo-
man, howbeit she would in no case be comforted, but put
her head betwene her knees, and cried pitcously. Then
they called the olde woman and commanded her to sit by
the maiden, and pacifie her dolour as much as she might,
and they departed away to rob, as they accustomed to do,
but the virgin would not asswage her griefes oꝝ mitigate
her sorrow by any intreatie of the old woman, but howled
and sobbed in such soꝛt, that she made me (poꝛe Aſſe) like-
wise to weepe, and thus she said: Alas can I poꝛe wench
liue any longer, that am come of so good a house, foꝝ sake all
my parents, friends and familie, made a rapine and pray,
closed seruile in this stony pꝛison, deprived of all pleasure,
wherein I haue beene brought vp, thꝛowen in danger,
readie to be rent in peeces, among so many sturdie thæues
and deatful robbers, can I, I say cease from weeping and
liue any longer? Thus she cried and lamented, and after
she had wearied her selfe with sorrow, and blubbed her
face with teares, she closed the windowes of her hollow
cries, and laid her doꝛne to sleepe. And after that she had
slept, she rose againe like a furious and mad woman, and beaſt



ture could sufficiently expresse or set out the same, by reason whereof (after the fame of this excellent maiden was spread abroad in euery part of the citie) the citizens and strangers there, being inwardly pricked by the zealous affection to behold her famous person, came daily by thousands, hundreds and scores to her fathers pallace, and astonished with admiration of her incomparable beautie, did no lesse worship and reuerence hir, with crosses signs and tokens, and other diuine adorations, according to the custome of the olde bled rites and ceremonies, than if she were Ladie Venus indeed. Shortly after the same spread into the next cities and bordering regions, that the goddess whom the deep seas had bozne and brought forth, and the froth of the spurning waues had nourished, to the intent to shew her magnificencie & diuine power in earth, to such as earst did honoz and worship her, was now conuersant amongst mortall men, or else that the earth & not the seas, by a new concourse and influence of the celestiaall planets, had budded and yelded forth a new Venus, indued with the floure of virginitie: so daily more and more increased this opinion, and nowe is her sheng fame dispersed into the next Iland, and welnigh into euery parte and prouince of the whole worlde. Whereupon innumerable strangers resorted from far countries, adventuring themselves by long iournies on land, and by great perills on water, to beholde this glorious virgin. By occasion whereof such a contempt grew towards the goddess Venus, that no person traueled vnto the towne Paphos, nor to the ile Gyndos, nor to Cithera to worship her. Her ornaments were throlone out, her temples defaced, her pillows and cushions tozne, her ceremonies neglected, her images and statues uncrowned, and her bare altars unswept, and foule with the ashes of old burned sacrifice: for why euery person honored and worshipped this maide in steede of Venus. And in the morning at her first comming abroad, offered vnto her oblations, provided bankets, called hir by the name of Venus that was not Venus indeed, and in her honour presented floures and garlands in most reuerent

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reuerent fashion. This sodaine alteration of celestiall honoꝛ greatly inflamed the loue of very Venus, who vnable to temper herselfe from indignation, shaking her head in raging iost) reasoned with her selfe in this maner: Behold the originall patent of all these elements, behold the lady Venus renowned throughout all the worlde, with whom a mortall maiden is ioyned now partaker of honoꝛ, my name registred in the citie of heauen, is pꝛophaned & made vile by terrene absurdities: If I shall suffer anie mortall creature to present my maiestie in earth, or that any shall beare about a false surmised shape of my person: then in vaine did Paris that shepherd (in whose iust iudgement and confidence the great Iupiter had affiance) pꝛefer me aboue the residue of the goddesses, for the excellency of my beauty: but she, whatsoeuer she be that hath vsurped mine honour, shall shortly repent her of her vnlawfull estate: and by and by she called her winged sonne Cupid, rash enough and hardie, who by his euil maners contemning al publike iustice and lawe, armed with fire and arrows, running vp and downe in the nights, from house to house, and corrupting the lawfull marriages of euerie person, doth nothing but that which is euil, who although he were of his owne proper nature sufficient prone to worke mischief, yet she egged him forward with words, and brought him to the citie, and shewed him Psyche (for so the maide was called) and hauing told the cause of her anger not without great rage) I pray thee (quoth she) my deere child by thy mother's bond of loue, by the sweet wounds of thy prancing darts, by the pleasant heate of thy fire, reuenge the iniurie which is done to thy mother, by the false and disobedient beutie of a mortall maiden, and I pray thee without delay, that she may fall in loue with the most miserablest creature liuing, the most poore, the most cꝛoked, and the most vile, that there may be noꝛe sound in al the worlde of like wretchednes. When she had spoken these words she embraced and kissed her sonne, and tooke her viage towards the Sea. When she came vpon the sea, she began to call the gods and goddesses, who were obedi-
ent

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ent to her voice. For incontinent came the daughters of Nereus singing with tunes melodiously: Portunus with his bristled and rough beard, Salita, with her bosome full of fish: Palemon, the driver of the Dolphin, the trumpetters of Triton, leaping hither and thither, and blowing with heavenly noise: Such was the companie that followed Venus, marching towards the Ocean sea. In the meane season Psyche with all her beauty received no fruit of honour: She was wondered at of all, she was praised of all, but she perceived that no king nor Prince, nor any of the superiour sort did repaire to woo her. Curie one marvelled at her diuine beutie, as it were some Image well painted and set out. Her other two sisters that were nothing so greatly exalted by the people, were royally married to two kings, but the virgin Psyche sitting at home alone lamenting her solitary life, and being disquieted both in minde and bodie, (although she pleased all the world) yet hated she her selfe her owne beutie. Whereupon the miserable father of this unfortunate daughter suspecting that the Gods and powers of heauen did enuie her estate, went vnto the towne called Milet to receiue the Oracle of Apollo, where he made his prayers and offered sacrifice: and desired a husband for his daughter, but Apollo though hee were a Cretian, and of the Countrie of Ioma, because of the foundation of Milet, yet he gaue answer in Latine verse, the sense whereof was this.

Let Psyche coope be clad in mourning weeds;

And sit on rocke of yonder hill aloft:

Her husband is no might of humane seede,

But Serpent dire and fearce as may be thought.

Who flies with winges aboue in starrie skyes,

And doth subdue each thing with fierie flight:

The Gods themselves, and powers that seeme so wise,

With mightie Towe be subject to his might,

The riuers blacke and deadly fouds of paine,

And darknes eake as thral to him remaine.

The king sometimes happie when he heard the prophesie of Apollo, returned home sad and sorrowful, and de-

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clared to his wife the miserable and unhappie fate of his daughter, then they began to lament and weepe, and passed ouer many daies in great sorrow, but now the time approached of Psyche's marriage, preparation was made, black torches were lighted, the pleasant songs were turned into pitifull cries, the melodie of Hymeneus was ended with deadly howling, the maiden that should be married did wipe her eyes with her haile: all the familie and people of the citie wept likewise, and with great lamentation was ordained a remisse time for that day, but necessitie compelled that Psyche should be brought to her appointed place, according to the diuine commandement. And when the solemnitie was ended, they went to bring this sorrowfull spouse, not to her marriage, but to her finall end and burial. And while the father and mother of Psyche did go forward weeping and crying to do this enterpryse, Psyche spake vnto them in this sort: *Why torment you your unhappie age with continual dolour? Why trouble you your spirits which are more rather mine then yours? why soile ye your faces with teares, which I ought to adorne & worship? Why teare you my eyes in yours? Why pul you your hoare haire: why knock ye your breasts for me? Now you see the reward of my excellent beutie: now, now, you perceive (but too late) the plague of enuie. When the people did honour me and call me new Venus, then you should haue wept, then you should haue sorrowed, as though I had bene dead: now I see and perceiue that I am come to this miserie by the onely name of Venus, bring me, and (as fortune hath appointed) place me on the top of the rock I greatly desire to end my marriage, I greatly couet to see my husband, why do I delaye? Why should I refuse him that is appointed to destroy all the world? Thus ended she her words and thrust her selfe amongst the people that followed: Then they brought her to the appointed rock of the high hil and set her thereon and so departed. The torches and lights were put out with the teares of the people, and euerie man going home, the miserable parents welnigh consumed with sorrow, gaue themselves to euermourning darkness.*

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darknes. Thus poore Psyche being left alone weeping
and trembling on the top of the rocke, was blowne by the
gentle aire and of Whilling Zephyrus, and carried from the
hill with a meke wind, which retained her garments by,
and by little and little brought her downe into a deepe va-
lle, where she was laid in a bed of most sweet and fragrant
floures. Thus faire Psyche being sweetly couched among
the soft and tender hearbes, as in a bed of swete and fra-
grant flowres, and hauing qualified the troubles and
thoughts of her restless mind, was now wel reposed: And
when she had refreshed her selfe sufficiently with sleape,
she rose with a more quiet and pacified minde, and so tur-
ned to espie a pleasant wood, inuironed with great and
mighty trees: she espied likewise a running riuer as clere
as chrystal: In the middest of the wood, wel nigh at the fall
of the riuer was a Princelie edifice, wrought and builded,
not by the art or hand of man, but by the mightie power of
God: and you would iudge at the first entrie therein, that
it were some pleasant and worthie mansion for the pow-
ers of heauen. For the embowings aboue were of Cetera
and iuoy, propped and undermined with pillars of gold
and walles covered and soled with siluer, diuers sorts of
beasts were grauen and carued, that seemed to encounter
with such as entred in: all things were so curiously and
finely wrought, that it seemed either to be the worke of
some demigod, or god himselfe, the pauement was all of
pretious stone, deuised and cut one from another, where-
on was carued diuers kindes of pictures, in such sort, that
blessed, and thrice blessed were they which might go vpon
such a pauement: Every part and angle of the house was
so wel adozned, that by reason of the pretious stones, and
inestimable treasure there, it glittered and shone in such
sort, that the chambers, porches, and doores, gaue light as it
had bene the sunne. Neither otherwise did the other trea-
sure of the house disagree vnto so great a maiestie, that ve-
rily it seemed in every point a heauenly pallaice fabricate
and builded for Jupiter himselfe. When Psyche moued
with delectation, approached nigh, and taking a bold heart

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entred into the house, and beheld euerie thing there with great affection, she saw storehouses wrought exceeding fine, and replenished with abundance of riches. Finally there could nothing be deuised which lacked there, but amongst such great store of treasure, this was most marvellous, that there was no cloine, bolt, nor lock, to keepe the same. And when with great pleasure she viewed al these things, she heard a voice without any bodie that said: Why do you maruell madame at so great riches? Behold al that you see is at your commandement: wherefoze go you in, to the chamber and repose your selfe vpon the bed, and desire what bath you wil haue, and we, whose voices you heare, be your seruants, and readie to minister vnto you according to your desire: in the meane season, royal meats and deintie dishes shal be prepared for you. When Pyles perceiued the felicitie of diuine prouidence, and according to the aduertisements of the incozpozal voices, she first reposed her selfe vpon the bed, and then refreshed her bodie in the baines. This done, she saw the table garnished with meate, and a chaire to sit downe. When Pyles was set downe, al sorts of diuine meats and wines were brought in, not by any bodie, but as it were with a winde, for she could see no person before her, but onely heare voices on euery side. After that al the seruices were brought to the table, one came in and sung inuisibly, another plaid on the harp, but she saw no man. The harmonie of the instruments did so greatly fill in her eares, that (although there were no manner of person) yet seemed she in the middelt of a multitude of people. All these pleasures finished, when night approached Pyles went to bed: and when she was laid, that the sweete sleepe came vpon her: she greatly feared her virginittie, because she was alone: then came her vnkowne husband and lay with her: and after that he had made a perfect consummation of the marriage, he rose in the morning before day and departed. Soone after came her inuisible seruants, presenting to her such things as were necessarie for her deflozation, & thus she passed forth a great while and (as it happneth) the noueltie

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ueltly of things by continual custome did increase her pleasure, but specially the sound of the instruments was a comfort vnto her, being alone. During the time that Psyche was in this place of pleasure her father & mother did nothing but wepe and lament, and her two sisters hearing of her most miserable fortune came with great dolor and sorrow to comfort and speake with their parents. The night following Psyche's husband spake vnto her: for she might see his eyes, his hands, and his eares) and said, O my swete spouse and deere wife, fortune doth menace vnto thee imminent perill and danger, whercof I wish thee gentlie to beware: For, know thou that thy sisters thinke that thou art dead, be greatlie troubled, and are come to the mountaine by thy steppes, whose lamentations if thou fortune to heare, beware that thou doe in no wise either make answer or looke by towards them, for if thou do, thou shalt purchase to me great sorrow, and to thy selfe utter destruction. Psyche (hearing her husband) was contented to do al things as he commanded. After that he was departed and the night passed away, Psyche lamented and cried al the day following, thinking that now she was past al hope and comfort, in that she was closed within the walles of a prison, depriued of humane conuersation, and commanded not to aide her sorrowful sisters, no, nor once to see them. Thus she passed al the day in weeping, and went to bed at night, without any refection of meate or baine. Incontinently after, came her husband, who (when he had embraced her sweetely) gan say: Is it thus, that you perforce your promise my swete wife? What do I finde here? Passe you al the day and the night in weeping? And wil you not cease in your husbands armes? Go to, do what ye wil, purchase your own destruction, and when you finde it so, remember my words, and repent, but too late. Then she desired her husband more and more, assuring him that she should die, vlesse he would grant that she might see her sisters, whereby she might speake with them and comfort them, whercoat at length he was contented, and moreover he willed that she should giue them as much gold and Jewells

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in bed.

As he would, but he gaue her a further charge, laying: Beware that you couet not (being moued by the pernicious counsell of your sisters) to see the shape of my person, lest by your curiositie, you be depriued of so good & worthie estate. Psyche being glad herewith, rendered vnto him most entire thanks, and said: O swete husband. I had rather die then to be seperated from you, for whoso-
euer you be, I loue and retaine you within my heart, as if you were mine owne spirit or Cupide himselfe: I praye you grant this likewise, that you would command your seruant Zephyrus to bring my sisters down into the valley as he brought me, wherewithal shee kissed him sweetely, & desired him gently to grant her request, calling him her spouse, her swete heart, her ioy and her solace, whereby she enforced him to agree to her minde. and when morning came, he departed away.

After long search made, the sisters of Psyche came to the hill where she was set on the rocke, crieng with aloud voice, in such sort that the stones answered againe: when they called their sister by her name, that their cries came to her eares, she came forth and said: behold, here is she for whom you weep, I praye ye torment your selues no more, cease your weeping. And by and by she commaunded Zephyrus by the appointment of her husband to bring them down: neither did he delay, for with gentle blasts he retained them vp, and laid them softly in the valley. I am not able to expresse the often embracing, kissing and greeting, that was between them thre, al sorowes and teares were then laid apart. Come in (quoth Psyche) into our house, and refresh your afflicted mindes with your sister. When she shewed them the storehouses of treasure, shee caused them to heare the voices which serued her, the baine was ready, the meats were brought in, and when they had filled themselves with diuine delicats, they conceiued great enuy within their hearts, and one of them being very curious demanded what her husband was, of what estate, & who was lord of so precious a house. But Psyche remembering the promise she made to her husband, sained that he
was

was a yong man of comely stature, with a flaxen beard, & had great delight in hunting in the hills and dales by. And left by hir long talke, she should be fount to trip or saile in her words, she filled their laps with golde, silver and iewels, commanding Zephirus to carry them away. When they were brought vp to the mountaine, they went home to their own houses, and murmured with enuie that they bare against Plyphes saying: Behold cruell and contrarie fortune, behold how we (bozne all of one parent) haue diuers destinies, but specially we that are the elder two, be married to strange husbands, made as handmaidens, and as it were banished from our countrey and friendes, whereas our yonger sister hath so great abundance of treasure, and gotten a god to her husband, who hath no skill to vse so great plenty of riches: saw you not sister what was in the house? what great store of iewels, what glittering robes, what gemmes, what gold we trod vpon: that (if she haue a husband according as she affirmeth) there is none that liueth this day happier in all the world then she: and so it may come to passe, that at length, for the great affection and loue which he may beare to her, he may make her a goddesse, for (by Hercules) such was her countenance, so she behaued her-selfe, that (as a goddesse) she had voices to serue her, and the winds obeyed her. But I (poore wretch) haue first married a husband elder then my father, more halde then a cote, more weake then a childe, that locketh me vp all the day in the house. When said the other sister: I am married to a husband that hath the gout, twofold, crooked, not couragious in paying my debt, I am faine to rub and mollifie his stony fingers, with diuers sorts of oiles, and to wzap them in plaisters and salues, so that I soile my white and daintie hands with the corruption of filthy clouts, not vsing my selfe like a wife, but more like a seruant. And you (my sister) seme likewise to be in bondage, wherefore I cannot abide to see our yonger sister in such great felicitie: saw you not (I pray you) how proudly and arrogantly she handled vs euen now? and howe in wanting herselfe, she uttered hir ppresumptuous mind, how.

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she cast a litle gold into our laps, and (being weary of our company) commanded we should be borne and blown a way: Merely I line not, nor am a woman, but I will be priue her of all her blisse: and if you (my sister) be so farre bent as I, let vs consult together, and not bitter our mind to any person, no nor yet to our parents, nor tel that euer we saw her: for it sufficeth that we haue sene her, whom it repenteth to haue sene: neither let vs declare her good fortune to our father nor to any other, since as they seems not happy, whose riches are vnknown: so shal she know, she hath sisters (no abiects) but more worthy then she.

Now let vs go home to our husbands, and paze houses, and when we are better instructed, let vs returne to suppress her pride: So this euill counsell pleased these two euil women, and they hid the treasure that Psyche gaue them, and tare their haire, rening their false and forged teares. When their father & mother beheld them wepe and lament still, they doubled their sorrows and græfes, but full of ire and force with enuie, they tooke their vobage homeward, deuising the slaughter and destruction of their sister. In the meane season the husband of Psyche did warne her againe in the night with these words: Dost thou not (quoth he) what perill and danger euill fortune both threaten vnto thee, whereof if thou take not good heed, it wil shortly come vpon thee: for the vnfaithful harlots do greatly indeuour to set their snares to catch thee, and their purpose is to make and perswade thee to behold my face, which if thou once fortune to see (as I haue often told) thou shalt see no more: wherefore if these naughtie bagges, armed with wicked minds, do chance to come againe (as I thinke no other wise but that they wil) take heed that thou talke not with them, but simplie suffer them to speake what they wil, howbeit if thou canst not refraine thy self, beware that thou haue no communication of thy husband, nor answere a word if they fortune to question of me, so wil we increase our stocke and this young and tender child couched in this young and tender belly of thine, (if thou conceale my secrets) shal be made an immortal God, other wise

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otherwise a mortal creature. Then Psyche was very glad that she should bring forth a diuine babe, and verteliousful in that she should be honoured as a mother: She reckoned and numbred carefully the daies and monthes that passed, & being neuer with childe before, did maruel greatly, that in so smal a time her belly should swel so big. But those pestilent and wicked furies breathing out their serpentine poison, took shipping to bring their enterprize to passe. Then Psyche was warned againe by her husband in this sort: Behold the last day, the extreame case, and the enemies of thy blood haue armed themselues against vs, pitched their camps, set their host in aray, and are marching towards vs, for now thy two sisters haue drawen their swords and are readie to slay thee. With what force are you assailed this day, O swete Psyche I pray thee to take pitie on thy self, of me, and deliuer thy husband and this Infant within thy belly from so great danger: and see not, neither heare these cursed women, which are not woorthie to be called thy sisters, for their great hatred, and breach of sisterly amitie, for they wil come (like Syrens) to the mountaine, and yeld out their piteous and lamentable cries. When Psyche had heard these words, she sighed sorrowfully, and said: O deare husband, this long time haue you had experience and trial of my faith, and doubt you not, but that I wil perseuer in the same, wherefore command your wind Zephirus that he may do as he hath done before, to the intent that where you haue charged me, not to behold your venerable face, yet that I may comfort my selfe with the sight of my sisters, I pray you by these beutiful haire, by these round chækes, delicate and tender, by your pleasant hot breasts, whose shape and face I shal learne at length by the child in my belly, grant the fruit of my desire, refresh your dære spouse Psyche, with ioy, who is bound & linked vnto you for euer. I little esteeme to see your visage and figure, little do I regard the night and darknes thereof, for you are my only light. Her husband being as it were enchanted with these words, and compelled by violence of her often imbracing, (wiping away her teares with his

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haire) did yeeld vnto his wife. And when morning came, departed as he was accustomed to do. Now her sisters arrived on land, and neuer rested til they came to the rocke, without visiting of their father and mother, and leaped downe rashly from the hill themselves. Then Zephyrus according to the diuine commandement brought them downe, (though it were against his wil) and laied them in the vally without any harme. By and by they went into the pallace to their sister, without leaue, and when they had espoues embraced their prey, and thanked her (with flattering words) for the treasure which she gave them, they said: O deare sister Psyche, know you that you are now no more a child, but a mother: What great ioy bear you vnto vs in your belly? What a comfort wil it be vnto al the house? How happie shal we be that shal see this infant nourished amongst so great plentie of treasure: that if he be like his parents, as it is necessary he should, there is no doubt but a newe Cupid shal be bozne: By this kind of meanes, they went about to winne Psyche by little and little, but because they were wearie with trauel, they sate them downe in chaires, and after that they had washed their bodies in baines they went into a Parlour, where all kinds of meates were ready prepared. Psyche commanded one to play with his harpe, it was done: The immediately other sang, other tuned their instruments, but no person was seene, by whose swete harmonie and modulation, the sisters of Psyche were greatly delighted. Howbeit the wickednes of these cursed women was nothing suppressed by the swete noise of these instruments, but they settled themselves to worke their treason against Psyche, demanding who was her husband, and of what parentage: Then she (hauing forgotten by too much simplicitie, that which she had spoken before to her husband) inuented a new answer, and said that her husband was of a great Province, a marchant, and a man of a middle age, hauing his beard enterspased with gray haire. Which when she had spoken, because she would haue no further talke) she filled their laps full of Gold and Silver, and bid

Zephyrus

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Zephirus to beare them away. In their return homeward, they murmured with them selues saying: how say you sister to so apparant a lie of Psyche. For first she said, that her husband was a young man of flourishing yeares and had a flaxen beard, and now she saith that it is halfe gray with age, what is he that in so short space can become so old? You shal finde it no other wise, but that eyther this cursed queene hath iauented a great lie, or els that she neuer saw the shape of her husband. And if it be so that she neuer saw him, then verely she is married to some God, & hath a young god in her belly, but if it be a diuine babe, & fortune to come to the cares of my mother (as God so bid it should) then may I go and hang my selfe, wherefore let vs go to our parents, and with forged lies let vs colour the matter. After they were thus inflamed and had visited their parents, they returned againe to the Mountaine, & by the aide of the winde Zephyrus, were carried down into the vally, and after they had strained their eie lids to force themselues to weepe, they called vnto Psyche in this sort: Thou (ignorant of so great euill) thinkest thy selfe sure and happie, and sittest at home, nothing regarding thy peril, whereas we go about thy affaires and are carefullest any harme should happen vnto thee, for we are credibly informed, neither can we but vtter it vnto thee, that there is a great Serpent, full of deadly poyson, with a raucous and gaping throat, that lieth with thee euerie night remember the oracle of Apollo, who pronounced that thou shouldest be married to a drie and fierce serpent, and many of the inhabitants hereby, and such as hunt about in the country affirme that they saw him yesternight, returning from pasture, and swimming ouer the river, whereby they do undoubtedly say, that he will not pamper thee long with delicate meates: but when the time of deliuerance shal approach, he will deuour both thee and the child, wherefore aduise thy selfe, whether thou wilt agree vnto vs, that are careful for thy safetie, and so auoid the peril of death, and be contented to liue with thy sisters, or whether thou wilt remaine with the Serpent, and in the ende

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be swallowed into the gulfes of his bodie. And if it be so, that thy solitarie life, thy conuersation with voices, this seruile & dangerous pleasure, and the loue of the serpent do more delight thee: say not but that we haue plaid the parts of natural sisters in warning thee. When the poore and simple miser Psyche was moued with the feare of so dreadful words, and (being amazed in her minde) did cleane forget the admonitions of her husband, and hir own promise made vnto him. And (throwing her selfe headlong into extreame miserie) with a wanne and fallow countenance scantly uttering a third word, at the length gan say in this sort: O my most deare sisters, I heartily thanke you for your great kindnes towards me, and I am now verely perswaded, that they which haue infozmed you hereof, haue infozmed you of nothing but truth, for I neuer saw the shape of my husband, neither knew I from whence he came, onely I heare his voice in the night, in somuch that I haue an vncertaine husband, and one that loueth not the light of the day, that caueth me to suspect that he is a beast as you affirme: moreover I greatly feare to see him, for he doth menace & threaten great euil to me, if I should go about to spie and behold his shape, wherefore my louing sisters, if you haue any remedie for your sister in danger, giue it now presently. Then they opening the gates of their subtil minds, did put away all priuy guile, and egged her forward in her fearful thoughts, perswading her to do as they would haue hir: whereupon one of them began to say, because that we litle esteeme any perill or danger to saue your life, we intend to shew you the best way and meane as we may possibly do. Take a sharp raser and put it vnder the pillow of your bed, and see that you haue readie a priue burning lampe with oile, hid vnder some part of the hanging of the chamber, and (finely dissimuling the matter) when (according to his custome) he cometh to bed and sleepeth soundly, arise you secretly, and with your bare fete go and take your lampe with the rasour in your right hand, and with valiant force cut off the head of the poysoned serpent, wherein we wil aide and

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And first you: and when by the death of him you shall be made
free, we will marry you to some comely man. After they had
thus inflamed the heart of their sister (fearing lest some
danger might happen unto them, by reason of their euill
counsel) they were caried by the wind Zephus to the top
of the mountaine, and so they ranne away and tooke ship-
ping. When Psyche was left alone (saying that she se-
emed not to be alone, being stirred by so many furies) she
was in a tossing minde, like the waues of the sea, and al-
though her wil was obstinate, and resisted to put in exe-
cution the counsell of her sisters, yet she was in doubtfull
and diuers opinions touching her calamitie. Sometimes
she would, sometimes she would not, sometime she is bold
sometime she feares, sometime she mistrusteth, sometime she
is moued, sometime she hateth the beast, sometime she lo-
ueth her husband, but at length night came, when as she
made preparation for her wicked intent. Soone after, her
husband came, and when he had kissed and embraced her,
he fel asleepe: Then Psyche (somewhat feeble in body and
minde, yet moued by crueltie of fate) receiued boldnesse
and brought forth the lampe, and tooke the rasor, and so by
her audacitie she changed her kinde, but when she took
the lampe and came to the bed side she saw the most make
and sweetest beast of all beasts, even faire Cupide couched
fairely, at whose sight the verie lampe increased his light
for ioy, and the rasor turned his edge. But when Psyche
saw so glorious a bodie, she greatly feared, and amased in
mind, with a pale countenance all trembling, fell on her
knees and thought to hide the rasor, yea verily in her own
heart, which she had vndoubtedly done, had it not (thogh
feare of so great an enterprize) fallen out of her hand. And
when she saw and beheld the beutie of this diuine visage,
she was wel recreated in her minde, she saw his haire
of gold, that yelded out a sweete saour: his necke more
white then milke, his purple cheekes, his haire hanging
comly behinde and befoze, the brightnes wherof darkened
the light of the lampe, his tender plume feathers disper-
sed upon his shoulders like shining flowres, & trembling

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hither and thither, and his other parts of his bodie so smooth and so soft that it repented not Venus to beare such a child: at the beds fete lay his bowe, quiver, and arrows, that be the weapons of so great a god, which when Psyche did curiously behold, and marvelled at the weapons of her husband, tooke one of the arrows out of the quiver, and pricked her selfe withal, wherewith she was so grievously wounded, that the bloud followed, and thereby of her owne accord she added loue vpon loue, then more & more boiling in the loue of Cupid, shee embraced and kissed him a thousand times, fearing the measure of his sleepe: but alas while she was in this great ioy, where it were for enuie, or for desire to touch this amiable bodie likewise, shee fel out a drop of burning oile from the lamp vpon the right shoulder of the god, O rash & bold lampe, & vile ministrie of loue, how durst thou be so bold as to burne the god of all fire: & thus he inuented thee, to y intent y all louers might with more ioy passe the nights in pleasure.

The god being burned in this sort, and perceiuing that promise was broken, fled away without utterance of anie word from the eyes and hands of his most unhappie wife. But Psyche fortun'd to catch him (as he was rising) by the right thigh, and held him fast as he flew aboue in the aire, til such time as constrained by wearines, she let goe, and fel downe vpon the ground: but Cupid followed her downe and lighted vpon the top of a cypres tree, & angrily spake vnto her in this maner: O simple Psyche consider with thy selfe, that I little regarding the commandement of my mother, that willed me that thou shouldest be married to a man of base & miserable condition, came my selfe from heauen to loue thee, wounding my owne body with my proper weapons to haue thee to my spouse, and seemed I a beast vnto thee, that thou shouldest go about to cut off my head with a raso, who leued thee so wel: Did not I alwayes giue thee in charge: Did not I gently will thee to beware: but these cursed aiders & counsellors of thine shal be worthily requited for their paines. As for thee, thou shalt be sufficiently punished by my absence: hauing spoken

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ken these words, he took his flight into the aire. When Psyche fell flat on the ground, and as long as she might see her husband she cast her eyes after him into the aire, weeping and lamenting piteously: but being gone out of her sight, she threw herselfe into the next running river, for the great anguish she was in for the lacke of her husband: howbeit the water would not suffer her to be drowned, but took pity upon her in the honoꝝ of Cupid, which accustomed to boyle and burne the river, and so threw her upon the banke amongst the hearbs. Then Pan the rustie, call god sitting on the river side, embracing and teaching the goddesse Canna to tune her songs and pipes, by whom were feeding the yong and tender goats, after that he perceived Psyche in sorrowfull case, not ignorant (I knowe not by what meanes) of her miserable estate, endeuoured to pacifie her in this sort: Oh faire maid I am a rusticke and rude heardsman, howbeit (by reason of my old age) expert in many things, for as farre as I can learne by conjecture, which (according as wise men do terme) is called diuination. I perceiue by your vncertain gate, your pale hue, your sobbing sighes, and your watric eyes, that you are greatly in loue. Wherefore hearken to me, and go not about to slay your selfe, nor weepe not at all, but rather adore and worship the great god Cupid, and win him vnto you by your gentle promise of seruice. When the god of shepheards had spoken these words, she gaue no answer, but made reuerence to him as to a god, and so departed.

After Psyche had gone a litle way, shee fortun'd (unawares) to come to a citie where the husband of one of her sisters dwelled: which when Psyche vnderstode, she caused that her sister had knowledge of her comming. And so they met together, and after great embracing and salutation, the sister of Psyche demanded the cause of her trauel thither: Mary (quoth she) do not you remember the counsel you gaue me, whereby you would that I should kill the beast, who vnder colour of my husband lay with me euery night? You shall vnderstand, that as soone as I brought forth the lamp to see and behold his shape, I perceiued hee
was

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was the sonne of Venus, euen Cupid him selfe that lay
with me. Then I being stricken with great pleasure, and
desirous to imbrace him, could not thoroughly assuage my
delight, but alas (by euill chance) the boiling oile of the
lamp fortuned to fall on his shoulder, which caused him to
awake, who seeing me armed with fire and weapon, gan
say. How dar'st thou be so bold to do so great a mischief?
Depart from me, and take such things as thou didst bring:
for I wil haue thy sister (and named you) to my wife, and
she shall be placed in thy felicitie, and by and by he com-
manded Zephyrus to carry me away from the boundes of
his house. Psyche had scantly finished her tale, but her si-
ster (pierced with carnall desire and wicked enuy) ranne
home, and faining to her husband that she had heard word
of the death of her parents, took shipping, and came to the
mountaine. And although there blew a contrary winde,
yet being brought in a vain hope she cried: O Cupid take
me a more worthy wife, and thou Zephyrus beare downe
thy mistresse, & so cast her selfe downe headlong from the
mountaine, but she fell not into the valley neither aliue
nor dead, for al the members and partes of her bodie were
tozned amongst the rockes, whereby she was made a prey
vnto the birds and wild beasts, as she worthily deserved.
Neither was the vengeance of the other delayed, for Psy-
ches traouelling in the countrey, fortuned to come to ano-
ther citie, where her other sister did dwel, to whom when
she had declared al such things as she told to her first sister,
she ranne likewise vnto the rock, and was slaine in like
sort. Then Psyche trauelled about in the country to seeke
her husband Cupid, but he was gotten into his mothers
chamber, and there bewailed the sorrowful wound, which
he caught by the oile of the burning Lamp. The white
bird the gull that swims on the waues of the water, flew
toward the Ocean Sea, where she found Venus washing
and bathing her selfe: to whom she declared that her son
was burned, and in danger of death, and moreover that it
was a common bruite in the mouth of euery person (who
speake euil of al the familie of Venus) that her sonne doth
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nothing but haunt harlots in the mountaine, and she her selfe, lasciuiously, vse to riot on the sea, whereby they saw, that they are now become no more gracious, no more pleasant, no more gentle, but ciuil, monstrous and horrible: mozeouer that marriages are not for any amitie, or for loue of procreation, but full of enuie, discord & debate. This the curious gul did clater in the eares of Venus, reprehending her sonne. But Venus began to crie and said: What hath my sonne gotten any loue? I pray thee (gentle bird that doest serue me so faithfully) tel me what she is, and what is her name that hath troubled my son in such sort, whether she be any of the Nymphs, of the number of the goddesses, of the companie of the Muses, or of my misterie of the graces? To whom the bird answered. Madam I know not what she is, but this I know that she is called Psyche. When Venus with indignation cried out: What is it she, the burper of my beutie, the vicar of my name? What did he thinke that I was a bawd, by whose she we he fel acquainted with the maide? And immediatly she departed and went to her chamber, where she found her son wounded as it was told her, whom when she beheld, she cried out in this sort. Is this an honest thing, is this honorable to thy parents, is this reason that thou hast violated and broken the commandement of thy mother and soueraigne mistres? And whereas thou shouldest haue bered my enemy with loathsome loue, thou hast done contrary. For (being but of tender and vnripe yeares) thou hast with too licentious appetite embraced my most mortal so, to whom I shal be made a mother, and she a daughter: thou presumest and thinkest (thou trifling boy, thou varlet and without al reuerence) that thou art most worthy and excellent, and that I am not able by reason of mine age to haue another sonne, which if I might haue, thou shouldest wel vnderstand, that I would beare a more worthier then thou, but to worke thee a greater despite, I determine to adopt one of my seruants, and to giue him these wings, this fire, this bow, and these arrowes, and all other furniture which I gaue thee, not for this purpose, neither is a-

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my thing giuen thee of thy father for this intent: but first thou hast bene euil brought vp, & instructed in thy youth, thou hast thy hands readie, thou hast often offended thy ancients, and especially me that am thy mother, thou hast perced me with thy darts, thou contēnest me as a widow, neither dost thou regard thy valiant & inuincible father, and to anger me more, thou art amorous of wenches and harlots, but I wil cause that thou shalt shortly repent thee, and that this marriage shal be dearely bought. To what a point am I now driuen? What shal I do? Whither shal I go? How shal I repressse this beast? Shal I aske aide of mine enimie Sobriety, whom I haue ofte offended to ingender thee? Or shal I seeke counsel of euery poore rustical woman? No, no, yet had I rather die, howbeit I wil not cease my vengeance, to her must I haue recourse for help, and to none other (I meane a sobriety) who may correct thee sharply, take away thy quier, depriue thee of thy arrows, unbend thy bow, quench thy fire, and (which is more) subdue thy bodie with punishment, and when that I haue rased and cut off this thy haire, which I haue dressed with mine owne hands, and made to glitter like gold and when I haue clipped thy wings, which I my selfe haue caused to borgen, then shal I think to haue sufficiently reuenged my selfe vpon thee, for the iniurie which thou hast done: when she had spoken these words, she departed in a great rage out of her chamber. Immediately as she was going away, came Iuno, and Ceres demanding the cause of her anger: then Venus made answer, verily you are come to comfort my sorrow, but I pray you with al diligence to seeke out one whose name is Psyche, who is a vagabond, and runneth about the Countries, and (as I think) you are not ignorant of the brute of my son Cupid, and of his demeanour, which I am ashamed to declare: then they vnderstanding the whole matter, endeouored to mitigate the ire of Venus in this sort. What is the cause Madame, or how hath your sonne so offended, that you should so greatly accuse his loue, and blame him by reason that he is amorous? And why should you seek the death of her

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her, whom he doth fancie: We most humbly intreate you to pardon his fault, if he haue accorded to the minde of any maiden, what, do not you know that he is a young man: Or haue you forgotte of what yeares he is: Doth he seme alwaies vnto you to be a child: You are his mother, and a kind woman, wil you continually search out his dalliance: Will you blame his luxurie: Will you brydle his loue: And wil you reprehend your owne art and delights in him: What God or man is he, that can endure that you should sowe or disperse your seede of loue in euerie place, and to make restraint thereof within your owne doores, certes you will be the cause of the suppression of the publike places of young dames. In this sort this goddesse endeavored to pacifie her mind, and to excuse Cupid, with al their power (although he were absent) for feare of his darts and shafts of loue. But Venus would in no wise allwage her heate, but (thinking that they did rather trifle and taunt at her iniuries) she departed from them, & tooke her voiage towards the sea in al haste. In the meane season Psyche hurled her selfe hither and thither, to seeke her husband, the rather because she thought that if he would not be appeased with the sweete flatterie of his wife, yet he would take mercie vpon her at her seruile and continual praiers. And (espying a church on the top of a hie hil) she said, what can I tel whether my husband and master be there or no: Wherefore she went thither ward, and with great paine and trauel moued by hope, after that she climed to the top of the mountaine, she came to the temple and went in, whereas behold she espied sheffes of cozn lying on a heap, blades withered with garlands, and reeds of barley, moreover she saw hooks, sithes, sickles, and other instruments, to reape, but euerie thing laie out of order, and as it were cast in by the hands of labozers, which when Psyche saw she gathered vp and put euerie thing in order, thinking that she would not despise or contemne the temples of any of the gods, but rather get the fauour and benenolence of them al, by and by Ceres came in, and beholding her busie and curious in her chappel, cried out a far off, and sayd: O

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Psyche needful of merite, Venus searcheth for the ingue-
ry place to reuenge her selfe and to punish the grieuously,
but thou hast more minde to be heere, and carest for no-
thing lesse, then for thy safetie. Then Psyche fel on her
knees before her, watering her feet with her teares, wiping
the ground with her haire, and with great weeping and
lamentation desired pardon, saying: O great and holy god-
desse, I pray thee by the plenteous and liberal right hand,
by the iouful ceremonies of thy haruest, by the secrets of thy
Sacrifice, by the flying chariots of thy dragons, by the til-
lage of the ground of Sicile, which thou hast inuented, by
the marriage of Proserpin, by the diligent inquisition of
thy daughter, and by the other secrets which are within
the temple of Eleusis in the land of Athens, take pittie on
me thy seruant Psyche, and let me hide my selfe a few
daies amongst these sheffes of corne, vntil the tre of so
great a goddesse be past, or vntil that I be refreshed of my
great labour and trauel. Then answered Ceres: Mercie
Psyche, I am greatly moued by thy prayers and teares, &
desire with al my heart to aide thee, but if I should suffer
thee to be hidden here, I should increase the displeasure of
my Cousin, with whom I haue made a treatie of peace, and
an ancient promise of amitie: wherefore I aduise thee to
depart hence and take it not in euil part in that I wil not
suffer thee to abide and remaine here within my temple.
Then Psyche driuen away contrarie to her hope, was
double afflicted with sorrow, and so she returned back a-
gaine. And behold she perceined a faire off in a bally a
Temple standing within a Forrest, faire and curiously
wrought, and minding to ouerpasse no place whether
better hope did direct her, and to the intent she would de-
sire pardon of euerie God, she approached nigh vnto the sa-
cred doore, whereas she saw pretious riches and vesti-
ments ingrauen with letters of gold, hanging vpon bran-
ches of trees, and the posts of the temple testifying the
name of the goddesse Iuno, to whom they were dedicate,
then she kneeled downe vpon her knees, and embraced the
Altar with her hands, and wiping her teares, gan pray in
this

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this sort: O deare spouse and sister of the great God Iupiter which art adored and worshipped amongst the great temples of Samos called vpon by women with child, worshipped at high Carthage, because thou werest brought from heauen by the Iyon, the riuers of the floud Inachus do celebrate thee: and know that thou art the wife of the great god, and the goddesse of goddesles: all the east part of the world haue thee in veneration, all the world calleth thee Lucina. I pray thee to be my aduocate in my tribulations, deliuer me from the great danger which persueth me, and saue me that am wearie with so long labours and sorrow, for I know that it is thou that succorest and helpst such women as are with child and in danger. Then Iuno hearing the prayers of Psyche, appeared vnto her in al her royaltie, saying: Certes Psyche I would gladly help thee but I am ashamed to do any thing contrarie to the wil of my daughter in law Venus, whom alwaies I haue loued as mine owne child, moreouer I shal incurre the danger of the law, intituled, De seruo corrupto. wherby I am forbidden to retaine any seruant fugitive, against the wil of his master. Then Psyche cast off like wise by Iuno, as without al hope of the recoverie of her husband, reasoned with her selfe in this sort: Now what comfort or remedy is left to my afflictions, when as my prayers wil nothing auaille with the goddesse? What shal I do? Whether shal I go? In what caue or darknesse shal I hide my selfe, to avoid the furor of Venus? Why do I not take a good heart, and offer my selfe with humilitie vnto her, whose anger I haue wrought? What do I know whether he (whom I seeke for) be in his mothers house or no? Thus being in doubt, poore Psyche prepared her selfe to her owne danger, and deuised how she might make her orison and prayer vnto Venus. After that Venus was wearie with searching by sea and land for Psyche, she returned toward heauen, and commaunded that one should prepare her Chariot, which her husband Vulcanus gaue vnto her by reason of marriage, so finely wrought that neither gold nor siluer could be compared to the brightnes thereof.

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Four white Pigeons guided the chariot with great diligence, and when Venus was entred in, a number of sparrows flew chirping about, making signe of ioy, and all other kind of birds sang sweetly, foreshewing the coming of the great goddess: the clouds gave place, the heauens opened, and receiued her ioyfully, the birds that followed, nothing feared the Eagle, Hawkes, or other rauenous foule of the aire. Incontinently she went vnto the royal Pallace of the God Iupiter, and with a proud and bold petition demanded the seruice of Mercury in certain of her affaires, whereunto Iupiter consented, then with much ioy she descended from heauen with Mercury, and gave him an earnest charge to put in execution his words saying: O my brother born in Arcadia, thou knowest wel, that I (who am thy sister) did neuer enterprise to do any thing without thy presence, thou knowest also how long I haue sought for a girle and cannot find her, wherefore there resteth nothing else saue that thou with thy trumpet do pronounce the reward to such as take her, see thou put in execution my commandement, and declare that whatsoeuer he be that retaineth her wittingly, against my will, shall not defend himselfe by any meane or excusation: which when she had spoken, she deliuered vnto him a libell, wherein was contained the name of Psyche, and the residue of his publication, which done she departed away to her lodging. By and by, Mercurius (not delaying the matter) proclaimed throughout al the world, that whatsoeuer he were that could tel any tidings of a kings fugitive daughter, the seruant of Venus, named Psyche, should bring word to Mercurie, and for reward of his paines he should receiue seauen swete colles of Venus. After that Mercurie had pronounced these things euerie man was inflamed with desire to search out Psyche.

This proclamation was the cause that put all doubt from Psyche, who was scantly come in sight of the house of Venus, but one of her seruants called Custome came out, who espying Psyche. cried with a loud voice, saying: O wicked harlot as thou art, now at length thou shalt know that

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that thou hast a mistress about thee. What, dost thou make thy selfe ignorant as though thou didst not understand what trauell we haue taken in searching for thee? I am glad that thou art come into my hands, thou art now in the gulf of hel, and shalt abide the pain and punishment of thy great contumacie, and therewithal she took her by the haire & brought hir in, before the presence of the goddess Venus. When Venus spied her, she began to laugh, & as angrie persons accustome to do, she shook her head, and scratched her right eare saying: O goddess, goddess, you are now come at length to visit your husband that is in danger of death (by your means) be you assured, I will handle you like a daughter, where be my maidens sorrow and sadnes? To whom (when they came) she deliuered Psyche to be cruelly tormented, then they fulfilled the commandement of their mistress, and after they had piteously scourged her with rods & whips, they presented her againe before Venus. Then shee beganne to laugh again, saying: Behold she thinketh (that by reason of her great belly which she hath gotten by playing the whore) to moue me to pittie, and to make me a grandmother to her child: Am not I happie, that in the flourishing time of al mine age, shall be called a grandmother, and the sonne of a vile harlot shall be accounted the nephew of Venus? Howbeit I am a foole to fearme him by the name of my sonne, since as the marriage was made betwene vnequal persons, in the field without witnesses, and not by the consent of their parents, wherefore the marriage is illegitimate, and the child (that shall be borne) a bastard, if we fortune to suffer thee to liue so long till thou be deliuered. When Venus had spoken these words she leaped vpon the face of poore Psyche, and (tearing her apparel) took hir by the haire, and dashed her head vpon the ground. Then she took a great quantitie of wheate, of barley, meale, poppy seede, peason, lintles, & beanes, and mingled them al together on a heape, saying: Thou euill fauoured girle, thou seemest vnable to get the grace of thy louer, by no other meanes, but onely by diligent and
painfull

painfull seruice, wherefore I wil proue what thou canst
 do, so that thou separate al these graines one from ano-
 ther, disposing them orderly in their quantitie, and let it
 be done before night. When she had appointed this task
 vnto Psyche, she departed to a great banquet that was
 prepared that day. But Psyche went not about to disce-
 uer the grain (as being a thing impossible to be brought
 to passe by reason, it lay so confusedly scattred) but being
 astonied at the cruell commandement of Venus sate still
 and said nothing. Then the litle Pismire the Emote, ta-
 king pittie of her great difficultie and labour, cursing the
 crueltie of the wife of Iupiter, and of so euil a mother,
 ran about hither and thither, & called to her al the friends,
 pee quick sonne of the ground, the mother of all things,
 take mercie on this poore maide espouse to Cupid, who is
 in great danger of her person, I pray you helpe her with
 al diligence. Incontinently one came after another, disce-
 uering and deuinding the graine, and after that they had
 put each kind of corne in order, they ran away againe in
 al haste. When night came Venus returned home from
 the banquet wel tyled with wine, smelling of balme, and
 crowned with garlands of roses. Who when she espied
 what Psyche had done, gan say: this is not the labour of
 thy hands, but rather of his that is amorous of thee, then
 she gaue her a morsel of browne bread & went to sleep. In
 the meane season, Cupid was closed fast in the most su-
 rest chamber of the house, partly because he should not
 hurt himselfe with wanton dalliance, & partly because he
 should not speak with his loue: so these two louers were
 deuinded one from another. When night was passed Ve-
 nus called Psyche, and said: Hast thou yonder Forrest
 that extendeth out in length with the riuer, there be great
 sheepe shining like gold, and kept by no manner of perso.
 I command thee that thou go thither and bring me home
 some of the wool of their flaces. Psyche arose willingly
 not to do her commandement, but to throw her self head-
 long into the water to end her sorrow. When a graine
 came inspired by diuine inspiration, with a gracions
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sunne and melodie gan say : O Psyches I pray thee not to trouble or pollute my water by the death of thee, and yet beware that thou go not towards the terrible shepe of this coast, until such time, as the heate of the sunne be past, for when the sunne is in his force, then seme they most dreadful and furious, with their sharp horns, their stonie foreheads, and their gaping throats, wherewith they arme themselves to the destruction of mankind: but until they haue refreshed themselves in the river, thou maist hide thy selfe here by me, vnder this great plaine tree, and as soone as their great furie is past, thou maist go amongst the thicketts and bushes vnder the wood side and gather the lockes of their golden Floures, which thou shalt find hanging vpon the briers. Then spake the gentle and benigne reed, shewing a meane to Psyches to saue her life, which she bare wel in memorie, and with al diligence went and gathered vp such locks as she found, & put them in her apzon, and carried them home to Venus. Howbeit the danger of this second labour did not please her, nor giue her sufficient witnes of the good service of Psyches, but with a sower resemblance of laughter did say : Of certaine I know that this is not thy fact, but I wil proue if thou be of so stout a courage, and singular prudence as thou seemest. Then Venus spake vnto Psyches againe saying : Hast thou the top of yonder great hill, from whence there runneth downe waters of blacke and deadly colour, which nourisheth the flouds of Styx & Cocytus, I charge thee to go thither and bring me a vessel of that water : wherewithall she gaue her a bottel of Chrystal, menacing and threatning her rigorously. The more Psyches went in al hast to the top of the mountain, rather to end her life then to fetch any water, and when she was come vp to the ridge of the hill, she perceiued that it was impossible to bring it to passe : For she saw a great rocke gushing out most horrible fountaines of waters, which ran downe and fell by many stops and passages into the vally beneath : on each side shee saw great Dragons, stretching out their long and bloudie neckes,

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necks, that neuer slept, but appointed to keepe the riuer there: the waters seemed to themselves likewise saying: Away, away, what wilt thou do? flie, flie, or else thou wilt be flaine. Then Psyche (seeing the impossibilitie of this affaire) stood still as though she were transformed into a stone, and although she was present in bodie, yet was she absent in spirit and sense, by reason of the great peril which she saw, insomuch that she could not comfort her selfe with weeping, such was the present danger that she was in. But the royal bird of great Iupiter, the Eagle remembring his old service which he had done, when as by the prick of Cupid he brought vp the boy Ganymedes to the heauens, to be made the butler of Iupiter, & minding to shew the like service in the person of the wife of Cupid, came from the high house of the Skies, and said vnto Psyche: O simple woman without all experience, dost thou thinke to get or dip vp any drop of this dreadful water? No, no, assure thy selfe thou art neuer able to come nigh it, for the Gods themselves do greatly feare at the sight thereof. What haue you not heard, that it is a custome among men to sweare by the puissance of the gods, and the gods do sweare by the maiestie of the riuer Stix? But giue me thy bottel, and sodainly he took it, and filled it with the water of the riuer, and taking his flight through those cruel and horrible dragons, brought it vnto Psyche: who being verie ioyful thereof, presented it to Venus, who would not yet be appeased, but menacing more and more, said: What thou seemest vnto me a verie witch and enchauntresse, that bringest these things to passe, howbeit thou shalt do nothing more. Take this box and go to Hell to Proserpina, and desire her to send me a little of her beutie, as much as wil serue me the space of one day, and say that such as I had is consumed away since my loune fel sicke, but returne againe quicklie, for I must dresse my selfe therewithal, and goe to the Theatre of the Gods: then poore Psyche perceiued the end of all fortune, thinking verely that she should neuer returne, and not without cause, when as she was compelled to go
to

to the gulfe and furies of hell. The refoze without any further delay, ſhe went vp to an high tower to throw her ſelfe downe headlong (thinking that it was the next and readieſt way to hel) but the tower (as inſpired) ſpake vnto her ſaying. **W**poze miſer, why goeſt thou about to ſlay thy ſelfe? Why doſt thou raſhly yeld vnto thy laſt perill and danger? know thou that if thy ſpirit be once ſeparated from thy bodie, thou ſhalt ſurely go to hell, but neuer to returne againe, wherefoze hearken to me: Lacedemon a Citie in Greece is not farre hence: go thou thither and enquire for the hil Tenarus, whereas thou ſhalt find a hold leading to hell, euen to the Pallace of Pluto, but take heede thou go not with emptie hands to that place of darkneſſe: but carrie two ſops ſodden in the flour of barley and Honney in thy hands, and two halſepence in thy mouth. And whē thou haſt paſſed a good part of that way, thou ſhalt ſee a lame Aſſe carrying of wood, and a lame fellow dzing him, who will deſire thee to giue him vp the ſticks that fall downe. but paſſe thou on, and do nothing. By and by thou ſhalt come vnto a riuer of hell, whereas Charon is ferriman, who will firſt haue his fare paid him, befoze he wil carrie the ſoules ouer the riuer in his boat, wherby you may ſee that auarice raigneth amongſt the dead, neither Charon nor Pluto will do any thing for naught: For if it be a poze man that would paſſe ouer & lacketh money he ſhal be compelled to die in his iourney befoze they wil ſhew him any reliefe, wherefoze deliuer to carraine Charon one of the halſepence (which thou beareſt for thy paſſage, and let him receiue, it out of thy mouth. And it ſhal come to paſſe as thou fitteſt in the bot thou ſhalt ſee an old man ſwimming on the top of the riuer, holding vp his deadly hands, and deſiring thee to receiue him into the barke, but haue no regard to his piteous crie: when thou art paſſed ouer the flood, thou ſhalt eſpie old women ſpinning, who will deſire thee to helpe them, but beware thou do not conſent vnto them in any caſe, for theſe and like baits and traps will Venus ſet to make thee let fall one of thy ſops, and thinke not that

The sixth booke of

the keeping of the sops is a light matter, for if thou lose one of them thou shalt be assured neuer to returne again to this world. When shalt thou see a great and maruallous dogge, with three heads, barking continually at the soales of such as enter in, by reason he can see them no other harme, he lieth day and night befoze the gate of Proserpina, and keepeth the house of Pluto with great diligence, to whom if thou cast one of thy sops, thou maist haue access to Proserpina without all danger: she will make thee good chere, and entertaine thee with delicate meate and drinke, but sit thou vpon the ground, and desire brown bread, and then declare thy message vnto hir, and when thou hast receiued such beutie as she giueth, in thy returne appease the rage of the dogge with thy other sop, and giue thy other halfe penny to couetous Charon, and come the same way againe into the world as thou wentest: but aboue all things haue a regard that thou looke not in the bore, neither be not too curious about the treasure of the diuine beutie. In this manner the tower spake vnto Psyche, & aduertised her what she shoulde do: and immediatly she took two halfe pence, two sops, and all things necessarie, and went to the mountaine Ténarus to go towards hel. After that Psyche had passed by the same Asse, paid her halfe penny for passage, neglected the old man in the river, denied to helpe the womē spinning, and filled the rauenous mouth of the dogge with a sop, she came to the chamber of Proserpina. Where Psyche would not sit in any royall seate, nor eate any delicate meates, but knelt at the seate of Proserpina, onely contented with course bread, declared her message, and after she had receiued a mystical secret in a bore, she departed, and stopped the mouth of the dogge with the other sop, and paid the boatman the other halfe penny. When Psyche was returned from hel, to the light of the world, she was rauished with great desire, saying: Am not I a soale, that knowing that I carrie here the diuine beutie, wil not take a little thereof to garnish my face, to please my loue withal? And by and by she opened the bore
whers

Lucius Apuleius

where she could perceiue no beutie nor any thing else, saue onely an infernall and deadly sleepe, which immediatly inuaded all her members as soone as the bore was vncovered, in such sort that she fel down vpo the ground, and lay there as a sleeping corps.

But Cupide being now healed of his wound and mable, not able to endure the absence of Psyche, got him secretly out at a window of the chamber where hee was enclosed, and (receiuing his wings,) tooke his flight towards his louing wife, whom when hee had found, hee wiped away the sleepe from her face, and put it againe into the bore, and awaked her with the tip of one of his arrowes, saying: O wretched caitife, beholde thou werst welnigh perished againe, with the ouermuch curiositie, wel, go thou, and do thy message to my mother, and in the meane season, I wil prouide for al thinges accordingly: wherewithal he tooke his flight into the aire, and Psyche brought her present to Venus.

Cupid being more and more in loue with Psyche, and fearing the displeasure of his mother, did pearce into the heauens, and arriued before Iupiter to declare his cause: then Iupiter after that hee had estsoones embraced him, gan say in this maner: O my welbeloued sonne, although thou hast not giuen due reuerence and honoz vnto me as thou oughtest to do, but hast rather spoiled and wounded this my best (whereby the lawes and order of the Elements and planets be disposed) with continual assaultes of *Terren luxuri* and against al lawes, and the discipline Iulia, & the vtility of the publike weale, in transforming my diuine beauty into serpents, fire, sauage beasts, birds, and into Bulles. Howbeit remembzing my modesty, and that I haue nourished thee with mine own proper hands I wil doe and accomplish all thy desire, so that thou canst beware of spitefull and enuious persons. And if there be any excellent maiden of comely beauty in the worlde, remember yet the benefit which I shal shewe vnto thee by recompence of her loue towards me again. When he had spoken these words he commanded Mercury to cal all the

The sixth booke of

Gods to counsell, and if any of the celestiaall powers did faile of appearance he would bee condemned in ten thousand pounds: which sentence was such a terrour to al the goddesses, that the high Theatre was replenished, and Iupiter beganne to speake in this sort: O ye Gods, registered in the bookes of the Muses, you al know this young man Cupid whome I haue nourished with mine owne handes, whose raging flames of his first youth I thought best to bydle and reſtraine. It ſufficeth that hee is deſamed in euerie place for his adulterous liuing, wherefoze all occasion ought to bee taken away by meane of marriage: he hath choſe a maiden that ſacieth him wel, & hath bereaued her of her virginity, let him haue her ſtill, and poſſeſſe her according to his own pleaſure: then he returned to Venus, and ſayd: And you my daughter, take you no care, neither feare the diſhonour of your progeny and eſtate, neither haue regard in that it is a mortal marriage for it ſeemeth vnto me, iuſt, lawfull, and legitimate by the law ciuill. Incontinently after, Iupiter commanded Mercurie to bring by Psyche the ſpouſe of Cupid, into the pallace of heauen. And then he tooke a pot of immortalitye, and ſaid: Hold Psyche and drinke, to the end thou maiſt be immortal, and that Cupid may be thine euerlaſting huſband. By and by the great banquet, and marriage feaſt was ſumptuouſly prepared, Cupid ſate downe with his deare ſpouſe betwene his armes: Iuno likewiſe with Iupiter, and al the other Gods in order, Ganymedes filled the pot of Iupiter, and Bacchus ſerued the reſt. Their drinke was Nectar, the wine of the Gods, Vulcanus prepared ſupper, the holwers decked by the houſe with roſes and other ſweet ſmells, the graces thre w about balme, the muſes ſang with ſweet harmony. Apollo tuned pleaſantly to the Harpe, Venus danced ſinely: Satirus and Paniscus plaide on their pipes: and thus Psyche was married to Cupid, and after ſhe was deliuered of a child who we cal pleaſure.

This the triſling olde woman declared vnto the captiue maiden, but I poore Aſſe, not ſtanding farre of
was

not a little sozry in that I lacked pen and inke to write
so woꝛthy a tale.

How *Apuleius* carried away the Gentlewoman, and
how they were taken againe by the theeues, and what
a kind of death, was inuented for them. Chap. 22.

By and by the theeues came home laden with treasure,
and many of them which were of strongest courage
(leaning behinde such as were lame and wounded, to
beale and aire themselves) said they would returne back
againeto fetch the rest of their pillage, which they had
hidden in a certaine caue, and so they snatched vp their
dinner greedely, and brought vs forth into the way and
beate vs befoze them with stanes, about night (after that
we had passed ouer many hilles and dales) we came to a
great caue, where they laded vs with mightie burthens,
and would not suffer vs to refresh our selues any season
but brought vs againe in our way, and hied so fast home-
ward, that what with their hast and their cruel stripes, I
fel downe vpon a stone by the way side, then they beate
me pitifully in lifting me vp, and hurt my right thigh &
my left hofe, and one of them said, what shall we do with
this lame il fauoured Ass that is not woꝛth the meate
he eats: And other said: since the time y we had him first
he neuer did any good, and I thinke he came vnto our
house with euil lucke, for we haue had great wounds
since, and losse of our valiant captaines, and other saide,
as soone as he hath brought home his burthen, I wil sure-
ly throw him out vpon the mountaine to be a pray for
wild beasts: While these gentlemen reasoned together
of my death, we foꝛtuned to come home, for the fear that
I was in, caused my fete to turne into wings: after that
we were discharged of our burthens, they wet to their fel-
lowes that lay wounded, and told them our great tradisy
and slowes by the way, neither was I brought into
small anguish, when as I perceiued my death pre-
pared befoze my face, saying: Why standest thou still

Lucius

The sixth booke of

Lucius: Why dost thou not looke for thy death? Knowest thou not that the theeues haue ordained to slay thee? Seest thou not these sharpe & pointed dintes which shal bziue and teare thee in peces, if by aduenture thou happen vpon them, thy gentle Magitian hath not onely giuen thee the shape and trauell of an Asse, but also a skinne so soft and tender as it were a swallow, why dost thou not take courage and run away to saue thy selfe? Art thou ascarde the old womā which is more then halfe dead, whō with a strike of thy heele thou maiest easily dispatch? But whether shall I flie? What lodging shall I seeke? Behold my assie cogitation? Who is hee that passeth by the way and will not take me vpp: while I deuised these thinges, I brake the halter wherewith I was tyed and ran away with all my force, howbeit I could not escape the kitish eyes of the old woman, for she ran after me, and with more audacity then becommeth her kinde age, caught me by the haulter and thought to pul me home: but I not forgetting the cruell purpose of the theeues, was mooued with small pitie, for I kicked her with my hinder heeles to the ground and had welnigh slaine her, who (although she was throwne and hurled downe) yet she held still the halter, and would not let mee goe, then she cryed with a lowde voice and called for succour, but she little preuayled, because there was no person that heard her, saue onely the captiue gentlewoman, who hearing the voice of the old woman, came out to see what the matter was, and (perceiuing her hanging at the halter) took a good courage and wrested it out of her hand, and (entreating mee with gentle wordes) got vpon my backe. Then I began to runne, and shee gentlie kicked mee forwarde, whercof I was nothing displeased, for I had as great a desire to escape as she: Insomuch that I seemed to scowze away like a hoyle. And when the gentlewoman did speak I would answere her with my neighing, and oftentimes (vnder colour to rub my backe I would sweetly kisse her tender seate. Then she fetching a sigh from the bottome of her heart, lifted vp her eies into the heauens, saying:

Lucius Apuleius

O soueraigne Gods deliuer me if it be your pleasure, from these present dangers: and thou cruel fortune cease thy wrath let the sorrow suffice thee which I haue already sustained. And thou little Ass, that art the occasion of my safetie & liberty, if thou canst once render me safe & sound to my parents, and to him that so greatly desireth to haue me to his wife, thou shalt see what thanks I wil giue thee: with what honour I wil reward thee, and how I wil vse thee. First I wil brauely dresse the haire of thy forehead, and then I wil finely combe thy maine, I wil tie vp thy ragged taile trimly, I wil decke thee round about with golden trappes, in such sort that thou shalt glitter like the starres of the skie, I wil bring thee daily in my apron the kirkels of nuts, and wil pamper thee vp with delicates, I wil set store by thee, as by one that is the preseruer of my life: Finally, thou shalt lacke no manner of thing. Moreover amongst thy glorious fare, thy great ease, and the blisse of thy life, thou shalt not be destitute of dignitie, for thou shalt be chronicled perpetually in memorie of my present fortune, and the providence diuine. All the whole historie shalbe painted vpon the wal of our house, thou shalt be renowned throughout all the world. And it shalbe registred in the booke of doctors that an Ass saued the life of a young maiden that was captiue amongst theues: Thou shalt be numbred amongst the ancient miracles: we beleue that by like example of truth Phryxus saued himselfe from drowning vpon the Ram, Arion escaped vpon a Dolphin: And that Europa was deliuered by the Bul. If Iupiter transformed himselfe into a bull, why may it not be that vnder shape of this Ass, is hidden the figure of a man, or some power diuine? While that the virgin did thus sorrowfully vnfold her desires, we fortun'd to come to a place where three waies did meet, and she toke me by the halter, and would haue me to turne on the right hand to her fathers house: but I (knowing that the theues were gone that way to fetch the residue of their pillage) resisted with my head as much as I might, saying within my

The sixth booke of

my selfe: What wilt thou do vnhappie maiden? Why wouldst thou go so willingly to hel? Why wilt thou run into destruction by meane of my secte? Why doest thou seeke thine owne harme and mine likewise? And while we strined together whether way we might take, the thœues returned laden with their pray, and perceiued vs a far off by the light of the mone: and after they had knowne vs, one of them gan say. Whether go you so hastily? Be you not afraid of spirits? And you (you harlot) do you not go to see your parents? Come on, we wil bare you companie? And there withal they took me by the halter and draue me backe againe, beating me cruelly with a great staffe (that they had) ful of knobbes: then I returning againe to my readie destruction, and remembering the griefe of my horse began to shake my head and to ware lame, but he that lead me by the halter said: What dost thou stumble? Canst thou not go? These rotten foete of thine can runne wel inough, but they cannot walke, thou couldest minse it finely euen now with the gentle woman that thou diddest seeme to passe the horse Pegasus in swiftnes. In saying these words they beate me againe that they brake a great staffe vpon me, and when we were come almost home, we saw the olde woman hanging vpon a bowe of a Cipresse tree, then one of them cut downe the bowe whereon she hanged, and cast her into the bottom of a great ditch: after this they bound the maiden and sel gradely to their victualles, which the miserable old woman had prepared for them. At which time they began to deuise with themselves of our death, and how they might be reuenged, diuers was the opinions of this diuers number: the first said, that he thought best the maid should be burned alieue: the second said she should be thzowen out to wild beasts: the third said, she should be hanged vpon a gibbet: the fourth said she should be slead alieue: thus was the death of the poore maiden scanned betwene them foure. But one of the thœues after euery man had declared his iudgement did speake in this manner. It is not conuenient vnto the oath of our
companie

Lucius Apuleius

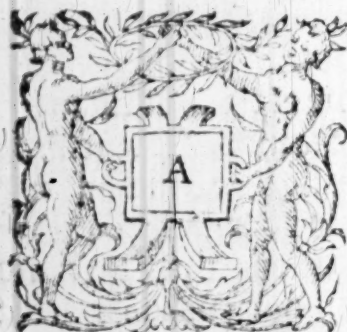
companie, to suffer you to ware more cruel then the qualitie of the offence doth merit, for I would that she shuld not be hanged nor burned, nor throwne to beasts, nor die any sodaine death, but by my counsel I would haue her punished according to her desert. You know wel what you haue determined alreadie of this dul Asse, that eateth more then he is worth, that faineth lamenesse, & that was the cause of the flying away of the maide, my mind is that he shal be slain to morrow, and when al the guts and entrailes of his body is taken out, let the maide be sowne into his belly, then let vs lay them vpon a great stone against the boiling heate of the Sunne, so they shal both sustaine al the punishments which you haue ordained: for first the Asse shal be slaine as you haue determined, and she, shal haue her members torne and gnawen with wild beasts, whenas she is bitten and rent with wormes, she shal endure the paine of the fire, whenas the boiling heate of the sunne shall scorch and parch the belly of the Asse, she shall abide the gallows when the dogs and vultures shal haue the guts of her body hanging in their rauinous mouthes. I pray you number all the torments which she shal suffer: First she shal dwell within the panch of the Asse: secondly her nolethilles shal receiue a carraine sinke of the beast: thirdly she shal die for hunger, last of al she shal find no meane to rid her selfe from her paines, for her hands shal be sowne vp within the skinne of the Asse: This being said, all the theues consented, and when I (poore Asse heard and vnderstood al their deuise, I did nothing else but lament & bewaile my dead carcasse, which should be handled in such sort on the next morrow.

The seuenth booke of *Lucius Apuleius* of the Golden Asse.

How hee that was left behind at *Hippata* did bring newes concerning the robberie of *Miloes* house, came

The seuenth booke of

home and declared to his company, that al the fault was laid to one *Apuleius* charge. Chap. 24.



As soon as night was past, and the cleare chariot of the Sunne had spred his bright beams on euery coast, came one of the companis of the thæues, (for so his & their greeting together did declared) who at the first entrie into the Cane (after hee had breathed himselfe and was able to speake) told these tidings vnto his companions in this sort. Sirs, as touching the house of Milo of Hippata, which we forcibly entred and ransakt the last day, we may put away al feare, and doubt nothing at al. For after that ye by force of armes had spoyled and taken away al things in the house, and so returned hither into our cane, I (thrusting my selfe amongst the pceale of the people, and shewing my selfe as though I were sad and sorrowful for the mischance) consulted with them for the boulling out of the matter, and diuising what meanes might be wrought for the apprehencion of the thæues, to the intent I might learne and see al that was done to make relation thereof vnto you as you willed me, insomuch that the whole fact at length by manifest and euident proues as also by the common opinion and iudgement of the people, was laid to one Lucius Apuleius charge as manifest authoꝝ of this common robberie, who a few daies befoze by false and forged letters and colozed honestie, sel so farre in fauour with this Milo, that he entertained him into his house, and receiued him as a chiefe of his familiar friends; which Lucius after that he had sojourned there a good space, and won y heart of Miloes maid, by fained loue, did thoroughly learne the waies and doores of al the house, and curiously viewed the cofers and chests, wherein was laid the whole substance of Milo, neither was there smal cause giue to iudge him culpable, since as the verie same night

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Lucius Apuleius

that this robberie was done, he fled away, and could not be found in no place: and to the intent hee might cleane escape, and better pꝛeuent such as made helw and erie after him, he tooke his white horse and gallopped away, and after this, his seruant was found in the house, who (accused as accessarie to the sellonie and escape of his master) was committed to the common gaole, and the next daie following, was cruelly scourged and tormented til hee was welnigh dead, to the intent he should confesse the matter, but when they could weast oꝛ learne no such thing of him, yet sent they many persons after, towarde Lucius Countrey to enquire him out, and so to take him prisoner. As he declared these things, I did greatly lament with my selfe, to thinke of mine old and pristine estate, and what felicitie I was sometimes in, in comparison to the miserie that I pꝛesently sustained, being changed into a miserable Ass, then had I no small occasion to remember, how the old and ancient Writers did affirme, that Fortune was sharke blinde and without eyes, because she alwaies bestoweth her riches vpon euil persons, and soles, and chooseth oꝛ fauoureth no mortall person by iudgement, but is alwaies conuersant, especially with such as if she could see, she should most shun & forsake, yea, and that which is more worse, she soweth such euill oꝛ contrarie opinions in men, that the wicked do glose with the name of god, and contrarie, the good and innocent be detracted and slandered as euil. Furthermore I, who by her great crueltie, was turned into a foure footed Ass, in most vile and abiect manner: yea, and whose estate seemed woꝛthely to be lamented and pittied of the most hard and stonie hearts, was accused of theft & robbing of my deare host Milo, which villanie might rather be called parricide then theft, yet might not I defend mine owne cause oꝛ denie the fact any way, by reason I could not speake, howbeit lest my conscience should seeme to accuse me by reason of silence, and againe being enforced by impatience I endeouored to speake, and mine would haue said: Neuer did I that fact: and here

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The leuenth Booke of

by the first word, neuer, I cried out once or twice some-
what handsome, but the residue I could in no wise pro-
nounce, but stil remaining in one voice, cried: Neuer,
Neuer, Neuer. Wherebeit I settled my hanging lips as
round as I could to speake the residue: but why should I
further complaine of the crueltie of my fortune, since as
I was not much ashamed, by reason that my seruant and
my horse, was likewise accused, with me of the robbery.

hastled,
hus, &c.

While I pondered with my selfe all these thinges, a
great care to my remembrance, touching the death, which
the theues prouised for me and the maiden, and stil as I
looked downe to my belly, I thought of my poore gentle
woman that should be closed within me. And the theefe
whicha little before, had brought the false newes against
me, drew out of the skirt of his coate, a thousand crowns,
which he had rifled from such as hee met, and brought it
into the common treasury. Then hee carefully enquired
how the residue of his companions did. To whom it was
declared that the most valiant was murdered and slaine in
diuers maners, whereupon he perswaded them to remit
all their affaires a certaine season, and to seeke for other
fellowes to be in their places, that by the exercise of new
lads, the terroz of their martiall band might bee reduced
to the old number. assuring them that such as were vn-
willing, might be compelled by menaces & threatnings,
and such as were willing might be encouraged forwarde
with reward. Further he said, that ther were some, which
(seeing the profite which they had) would forsake their
base and seruile estate, and rather bee contented to line
like tyrants amongst them. Moreover he declared, that
for his part he had spoken with a certaine tall man, a va-
liant companion, but of young age, stout in body, and cou-
ragious in sight, whom he had fully perswaded to exercise
his idle hands, dull with slothfulnes to his greater profit
and (while he might) to receiue the blisse of better For-
tune, and not to holde out his sturdy arme to begge for a
penny, but rather to take as much golde and siluer as hee
would. Then euery one consented, that he that seemed so

Lucius Apuleius

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Worthy to be their companion, should be one of their company, and that they would search for others to make up the residue of the number. Whereupon he went out, and by and by (returning againe) brought in a tall young man (as he promised) to whom none of the residue might bee compared, for he was higher then they by the head, and of moze bignesse in body, his beard began to burgee, but hee was poorly apparelled, insomuch that you might see all his belly naked. As soone as he was entred in he said: god speed yee souldiers of Mars and my faithfull companions, I pray you make me one of your band, and I will ensure you, that you shall haue a man of singular courage and liuely audacity: for I had rather receiue stripes vpon my backe, then mony or gold in my handes. And as for death (which euery man both feare) I am not afraid at all, yet thinke you not that I am an abled or a beggar, neither iudge you my vertue and proweesse by ragged clothes, for I haue beene a Captaine of a great company, and subdued all the countrey of Macedonia. I am the renowned theese Hemes the Thracian, whose name all countreyes and nations do so greatly feare: I am the sonne of Theron the noble theese, nourished with human bloud, entertained amongst the stoutest: finally I am inheritor & follower of al my fathers vertues, yet I lost in a short time al my companie and al my riches, by one assault, which I made vpon a factor of the Prince, which sometime had beene captaine of two hundred men, for fortune was cleane against me: hearken and I will tell you the whole matter.

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There was a certaine man in the court of the Emperour, which had many offices, and in great saour, who at last by the enuy of diuers persons, was banished away and compelled to forsake the Court: his wife Platina, a woman of rare faith and singular shamefastnes hauing borne ten children to her husbände, despised all worldly pompe and delicacie, and determined to followe hir husband, and to be partaker of his perils and danger, wherefore she cut off her haire, disguised hir selfe like a man, & toke

He forged the

toke

The seuenth booke of

tooke with her all her treasure, passing through the
 hands of the souldiers, and the naked swords without a-
 ny feare, wherby she endured many miseries, and was
 persecuted with much affliction, to saue the life of her husband
 such was her loue which she bare vnto him. And when
 they had escaped many perillous dangers, as well by
 land as by sea, they went together towards Zacynthe, to
 continue there according as fortune had appointed. But
 when they were arrived on the sea coast of Actium (where
 we in our returne from Macedony were rousing about)
 when night came, they returned into a house not farre
 distant from their ship, wher they lay all night. Then we
 entred in and tooke away all their substance, but verelie
 we were in great danger: for the good matron perceiuing
 by incontinency of the noise of the gate, went into the
 chamber, and called vpon euery man by his name, and like-
 wise the neighbors that dwelled round about, insomuch
 that by reason of the feare that euery one was in, we
 hardly escaped away, but this most holy woman, faithfull
 and true to her husband (as the truth must be declared)
 returned to Caesar, desiring his aide and puissance, and
 demanding vengeance of the iniury done to her husband
 who granted all her desire: then went my companie to
 wracke, insomuch that euery man was slaine, so great
 was the authoritie and word of the prince. Howbeit,
 when all my band was lost, and taken by search of the
 emperours armie, I onely stole away and deliuered my
 selfe from the violence of the souldiers, for I clothed my
 self in a womans attire, and mounted vpon an Asse, that
 carried barly sheafes, and (passing through the midd'e of
 them all) I escaped away, because euery one deemed that
 I was a woman, by reason I lacked a beard. Howbeit I
 left not off for all this, nor did degenerate from the glorie
 of my father, or mine owne vertue, but freshly comming
 from the bloody skirmish, and disguised like a woman, I
 inuaded towne and castels alone to get some pray. And
 therewithal he pulled out two thousand crownes, which
 he had vnder his coate saying: Hold here the dowrie
 which

Lucius Apuleius

which I present vnto you, hold eke my person, which you shal alwaies find trusty and faithfull, if you willingly receiue me : and I wil ensure you that in so doing, within shorte space I wil make and turne this stonie house of yours into Gold. Then by and by euerie one consented to make him their captaine, and so they gaue him better garments, and thre to alway his olde. When they had changed his attyre, he embraced them one after another, then placed they him in the highest roome of the table, & thanke vnto him in token of good lucke.

¶ How the death of the Asse, and the Gentlewoman was staied. Chap. 25.

After supper. they began to talke, and declare vnto him the going away of the Gentlewoman, and how I bare her vpon my backe, and what death was ordained for vs two. Then he desired to see her, wherupon the gentlewoman was brought forth fast bound, whom as sone as he beheld, he turned himselfe twinging his nose and blamed them saying : I am not so much a beast or so rash a fellow to dزيue you quite from your purpose, but my conscience will not suffer me to conceale any thing that toucheth your profit, since as I am careful for you, howbeit if my counsel do displease you, you may at your libertie procure in your enterpryse. I doubt not but all theues, and such as haue a good iudgement, wil preferre their owne lucre and gain aboue al things in the world, and aboue their vengeance, which purchaseth damage to diuers persons. Wherefore if you put this virgin in the asses belly, you shal but exerce your indignation against her, without al manner of profit : But I would aduise you to carrie the virgin to some towne and to sel her : and such a braue girle as she is, may be sold for a great quantitie of money. And I my selfe know certaine batwde Marchants, amongst whō peradventure one wil giue vs summes of gold for her. This is my opinion touching this affaire : but aduise you what you intend to do, for

Apuleius
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The leuenth booke of

you may rule me in this case. In this manner the god these pleaded and defended our cause, being a good Patron to the silly virgin, and to me poore Asse. But they staied hereupon a good space, with long deliberation, which made my heart (God wot) and spirit greatly to quaille. Howbeit in the end they consented to his opiniō, and by and by the maiden was vnloosed of hir bonds, who seeing the young man, and hearing the name of brothels and balwe marchants, began to wax ioyful, and smiled with her selfe. Then began I to doe me euill of the generation of women, whenas I saw the maiden (who was appointed to be married to a young gentleman, and who so greatly desired the same) was now delighted with the talke of a wicked brothel house, and other things dishonest. In this sort the consent and manners of women depended in the iudgement of an asse.

How all the Theeues were brought asleepe by their new companion. Chap. 26.

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Then the young man spake agayne, saying: Masters, why goe we not about to make our prayers vnto Mars, touching this selling of the mayden, & to seeke for other companions. But as farre as I see here is no other manner of beast to make sacrifice withall, nor wine sufficient for vs to drinke. Let me haue (qd. hee) tenna more with me, and wee will goe to the next Castle, to prouide for meat & other thinges necessary. So he & ten more with him, went their way: In the meane season, the residue made a great fire and an Altar with greene surkes in the honour of Mars. By & by after they came agayne, bzinging with them bottels of wine, & a great number of beastes, amongst which there was a big Ram Goat, fat, old, & hayrie, which they killed and offered vnto Mars. Then supper was prepared sumptuously: and the new companion sayd vnto the other. You ou ht to accompt me not onely your Capitaine in robberie and fight, but also in pleasures and iolytie, whereupon by & by

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by with pleasaunt cheere he prepared meate, and trimming by the house he set all thinges in order, & brought the pottage and daintie dishes to the Table: but about all hee plyed them well with great pots & iugs of wine. Sometimes (seeming to fetch somewhat) he would goe to the maiden and giue her pieces of meate, which he priuily tooke away, and would drinke vnto her, which she willingly toke in good parte. Moreover, hee kissed her twice or thrice, whereof she was well pleased, but I (not well contented thereat) thought in my selfe: *Wretched maid, thou hast forgotten thy marriage, and dost esteeme this straunger and bloudie thee above thy husband which thy parents cōdayned for thee, now perceiue I well thou hast no remorse of conscience, but more delight to tarry and play the harlot here amongst so many swordes. What knowest thou not how y other Theeues if they knewe thy demeanour, would put thee to death as they had once appointed, and so worke my destruction likewise? Well now I perceiue thou hast a pleasure in the dammage and hurt of other. While I did angerly deuise with my selfe all these thinges, I perceyued by certaine signes & tokens (not ignorant to so wise an Ass)* that he was not the notable theefe Hemus, but rather Lepolemus her husband, for after much communication he beganne to speake more franckly, not fearing at all my presence, and sayd: *Woe of good cheere my swete friends Charites, for thou shalt haue by and by all these thy enemies captiue vnto thee. Then hee filled wine to the theeues more and more, and neuer ceased, till as they were all ouercome with abundance of meat and drinke, when as he himselfe abstayned & bideled his owne appetite. And truely I did greatly suspecte, least hee had mingled in their cups some deadly poyson, for incontinently they all fell down asleepe on the ground one after an other, and lay as though they had bene dead.*

Apuleius
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How the Gentlewoman was carryed home by her husband while the theeues were asleepe, and how much

The leuenth booke of

Apuleius was made of. Cap. 27.

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When the theeues were all asleepe by their great and immoderate drinking, the young man Lepolemus tooke the maiden and set her vpon my backe, and wente homewarde. When we were come home all the people of the Citie, espeacially her parents, friends, and family, came running forth ioyfully and al the children and maidens of the towne gathered together to see this virgin in great triumph sitting vpon an Asse. Then I (willing to shew as much ioy as I might, as present occasion seru-
ued) I set and pricked vp my long eares, I rattled my nosegayls, & cryed stoutly, nay rather I made the towne to ring againe with my shrilling sound, when wee were come to her fathers house, she was receyued into a chamber honourably: as for me, Lepolemus (accompanied with a great number of Citizens) diddriue me backe againe with other horses to the caue of the theeues, where we found them all asleepe lying on the ground as wee left them, then they first brought out all the golde, siluer, & other treasure of the house, and laded vs withall, which when they had done, they threwe many of the theeues downe into the bottome of deepe ditches, and the residue they slewe with their swordes: after this wee retourned home glad and merrie of so great vengeance vpon them, and the riches which we carried was committed to the publike treasurie. This done, the maid was married to Lepolemus, according to the law whom by so much tra- uell he had valiantly recovered: then my good mistresse looked about for me, and asking for me commaunded the very same day of her marriage, that my maunger should be filled with barley, and that I should haue hay and oats abundantly, and she woulde call me her little Camell. But how greatly did I curse Fortis, in that shee transfor- med me into an Asse, and not into a dogge, because I saw the dogges had filled their paunches with the relikes and bones of so wortheie a supper, the next day this new wed- ded woman (my mistresse) did greatly commend mee
before

before her parents and husband, for the kindnesse which
 I had shewed vnto her, and neuer leaued off, vntill such
 time as they promised to reward me with great honours,
 then they called together all their friendes, and thus it
 was concluded, one sayde y I should be closed in a stable
 and neuer worke, but continually to be fedde and fatted
 with fine and chosen barley and beanes, and good lictour,
 howbeit another preuayled, who wishing my libertie,
 perswaded them that it was better for me to runne in the
 fieldes amongst the lasciuious horses and mares, where-
 by I wight engender some mules for my mistresse, then
 he that had in charge to keepe the horse, was called for,
 and I was deliuered vnto him with great care, in so
 much that I was right pleasant and ioyous, because I
 hoped that I should carrie no more fardels nor burthens,
 mozeouer I thought that when I shoulde thus bee at li-
 bertie, in the spring time of the yere when the medows
 and fieldes were greene, I should find some roses in some
 place, wherby I was fully perswaded that if my maister
 and mistresse did render to me so many thankes and ho-
 nours being an Asse, they would much moze reward me
 being turned into a man: but when hee (to whome the
 charge of me was so straightly committed) had brought
 me a good way distant from the Citie, I perceiued no de-
 licate meates nor no libertie which I should haue, but
 by and by his couetous wife & most cursed queane made
 me a mull Asse, and (beating me with a kudgill full of
 knots) would wring bread for her selfe and her husband
 out of my skinne, yet was she not contented to wearie
 me and make me a drudge with carriage and grinding of
 her owne cozne, but I was hired of her neighbours to
 beare their sackes likewise, howbeit she would not giue
 me such meate as I should haue, nor sufficient to sustaine
 my life withall, for the barley which I ground for mine
 owne dinner she would sell to the inhabitantes by. And
 after that I had laboured all day, she would set before me
 at night a little filthie bianne, nothing cleane but full of
 stones. Being in this calamitie, yet fortune worked me

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other torments, for on a day I was let loose into the fields to pasture, by the commandement of my maister, Whow I leaped for ioy, holow I neighed to see my selfe in such libertie, but especially since I behelde so many mares, which I thought should be my wiues and concubines, & I espied out and chose the fairest before I came nigh the, but this my ioyfull hope turned into bitter destruction, for incontinently all the stone horses which were well fedde and made strong by ease of pasture, and thereby much more puissant then a poore Ass, were jealous ouer me, and (hauing no regarde to the law and order of God Iupiter) ranne fiercely and terribly against me. one lifted by his forefeete and kicked me spitefulle, an other turned himselfe, and with his hinder hailes spurned me cruelly, the third threathing with a malicious neighing dressed his eares and shewing his sharpe and white teeth bit me on euerie side. In like sort haue I read in histories how the king of Thrace would throw his miserable ghests to be torne in paces and deuoured of his wilde horses, so niggish was that tyrant of his prouender, that he nourished them with the bodies of men.

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How *Apuleius* was made a common Ass to fetch home wood, and how he was handled by a boy
Chap. 13.

After that I was thus handled by the horses, I was brought home againe to the mil, but behold for tyme (insatiable of my torments) had deuised a new paine for me, I was appointed to bring home wood euery day from a high hill, and who should driue me thither and home againe, but a boy that was the briefest hangman in al the world, who was not contented with the great trauel that I toke in climbing vp the hill, neither pleased when he saw my horse torne and worne away by sharpe flintes, but he beat me cruelly with a great staffe, insomuch that the marrow of my bones did ake for woe, for he would strike me continually on the right hip, and still in one place

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place, whereby he tare my skinne and made of my wide
foze a great hole or trench, or rather a window to looke
out at, and although it runne downe of bloud, yet would
he not cease beating me in that place, moreouer he laded
me with such great burthens of wood that you would
thinke they had bene rather prepared for Olyphants the
for me, and when hee perceiued that my wood hanged
more of one side then another, (when he should rather
take away the heauie shides, and so ease me, or else lift
them vp to make them equall with the other) he laid
great stones vpon the weaker side to remedie the mat-
ter, yet could he not becontented with this my great mi-
sery, & immoderate burthens of wood, but when he came
to any riuer (as there were many by the way) he to saue
his fate from water, would leape vpon my loines like
wise, which was no smal load vpon load. And if by ad-
uersitie I had fell downe in any dirtie or myzie place,
when he should haue pulled me out either with ropes, or
lifted me vp by the taile, he would neuer helpe me, but
lay me on from top to toe with a mighty staffe, tel he had
left no haire on al my bodie, no not so much as once mine
eares, whereby I was compelled by force of blowes to
stand vp. The same hangman boy did inuent another tor-
ment for me, he gathered a great many shorp thorns as
sharpe as needels and bound them together like a fagot,
and tied them at my taile to prick me, then was I af-
flicted on euerie side, for if I had indeuoured to runne a-
way the thornes would haue pricked me, if I had stood
still the boy would haue beaten me, and yet the boy brate
me to make me runne, whereby I perceiued that the
hangman did deuise nothing else saue onely to kil me by
some maner of meanes, and he would sweare and threa-
ten to do me worse harme, and because hee might haue
some occasion to execute his malicious mind, vpon a daie
(after that I had indeuoured too much by my patience)
I lifted vp my heeles and spurned him wellsaouredly.
When he inuented this vengeance against me, after that
he had wel laded me with shyns and rubble, and trusted

The seventh Booke of

it round vpon my back, he brought me out into the way: then he stole a burning coale out of a mans house of the next village, and put it into the middle of the rubbell, the rubbel and strubs being verie drie, did fall on a light fire and burned me on euerie side. I could see no remedy how I might save my selfe, and in such a case it was not best for me to stand still: but fortune was sauourable towards me, perhaps to reserve me for more dangers, for I espied a great hole full of raine water that fell the day before, whether I ran hastily and plunged my selfe therein, in such sort that I quenched y^e fire, & was deliuered fro that present perill, but the vile boy to excuse himselfe declared to al the neighbours and shepheards about, that I willingly tumbled in the fire as I passed thzough the vilage. Then he laughed vpon me saying: How long shal we nourish and keepe this fierie Asse in vaine.

How *Apuleius* was accused of Lecherie by the boie.
Chap. 29.

A few daies after, the boy inuented an ether mischief: For when he had sold all the wood which I bare, to certaine men dwelling in a village by, he lead me homeward vnladen: And then hee cried that he was not able to rule me, and that he would not due me any longer to the hill for wood, saying: Do you not see this slow and dull Asse, who besides al the mischiefes that he hath wrought already, inuenteth daily more and more. For when he espieth any woman passing by the way, whether she be olde or married, or if it be a young childe, hee wil throw his burthen from his backe, and runneth fiercely vpon them. And after that he hath thzowne them downe, he wil stride ouer them to commit his buggerie and beastly pleasure, moreover he wil saue as though he would kisse them, but he wil bite their faces cruelly, which thing may worke vs great displeasure, or rather to be imputed vnto vs as a crime: and euen now when he espied an honest maide passing by the high way, he by &
by

by threwo & drowne his word and runne after her: And
 when he had throwne her vpon the ground, he would
 haue ratiſhed her beſoze the face of al the world, had it
 not bin that by reaſon of her crying out, ſhe was ſuccored
 and pulle d from his heeles, and ſo deliuered. And if it had Here the
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248.
 ſo come to paſſe that this ſcareful maide had beene ſlaine
 by him, what danger had we bene in? By theſe and like
 lies, he prouoked the ſhepheards earnestly againſt me,
 which græu d me (God wot) full ſore that ſaid nothing.
 Then one of the ſhepheards ſaid: Why do we not make
 ſacrifice of this common adulterous Aſſe. My ſonne (quod
 he let vs kil him and throw his guts to the dogges, and
 reſerue his fleſh for the labourers ſupper. Then let vs
 caſt uſt vpon his ſkinne, and carrie it home to our ma-
 ſter, and ſay that the Wolves haue deuoured him. The
 boy that was my euil accuſer, made no delay, but pre-
 pared himſelfe to execute the ſentence of the ſhepherd,
 reioycing at my preſent danger, but O how greatly did
 I then repent that the ſtriſe which I gaue him with my
 heele had not killed him. When he drew out his ſworde A ſheph
me to t
Aſſe.
 and made it ſharp vpon the whetſtone to ſlay me, but an-
 other of the ſhepheards gan ſay, verily it is a great of-
 fence to kil ſo faire an aſſe. And ſo (by accuſation of luxu-
 rie and laſciuious wantonnes) to lacke ſo neceſſarie his
 labour and ſeruite, where otherwiſe if ye would cut off
 his ſtones, he might not onely be deprived of his courage
 but alſo become gentle, that we ſhould be deliuered from
 al feare and danger. Moreover he would be thereby moze
 fat & better in fleſh. For I know my ſelfe as wel many
 Aſſes, as alſo moſt fierce horyles, that by reaſon of their
 wantonneſſe haue bene moſt mad and terrible, but (whē
 they were gelded and cut) they haue become gentle and
 tame, and tractable to al uſe. Wherefoze I would coun-
 ſel you to geld him. And if you conſent thereto, I wil by
 and by, when I go to the next market fetch mine irons &
 tooles for the purpoſe: And I enſure you after that I
 haue gelded & cut off his ſtones, I wil deliuer him vnto
 you as tame as a lambe. When I did perceiue that I Apuleius
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 it was

was deliuered from death, and reserved to be gelded, I was greatly sorry, inasomuch that I thought all the hinder part of my body and my stones did ake for woꝛe, but I sought about to kil my selfe by some manner of meanes, to the end if I should die, I would die with vnperished members.

How the boy that lead *Apuleius* to the field, was slaine in the wood. Chap. 30.

While I deuised with my selfe in what manner I might end my life, the roperipe boy on y next morrow lead me to the same hil againe, and tied me to a bowle of a greate Oke, and in the meane season he tooke his hatchet and cut wood to load me withal, but behold there crept out of a caue by, a maruailous great Beare, holding out his mightie head, whom when I saw, I was suddenly stricken in feare, and (throwing all the strength of my body into my hinder heeles) lifted vp my strained head & brake the halter, wherewith I was tied. Then there was no neede to bid me runne away, for I scoured not onely on soote, but tumbled ouer the stones and rocks with my boytill I came into the open fields, to the intent I would escape from the terrible Beare, but especially from the boy that was worse then the Beare. Then a certaine stranger that passed by the way (espying me alone as a stray Asse) tooke me vp and roade vpon my backe, beating mee with a staffe (which he bare in his hand) through a wide and vnknown lane, wherat I was nothing displeased, but willing'y went soꝛward to auoid the cruel paine of gelding, which the shepheards had ordained for me, but as for the stripes I was nothing moued, since I was accustomed to be beaten so euerie day. But enill fortune would not suffer me to continue in so good estate long: For the shepheards looking about for a Cow that they had lost (after they had sought in diuers places) fortunèd to come vpon vs vnwares, who when they espied and knew me, they would haue taken me by the halter, but he

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he that rode vpon my backe resisted them, saying : O Lord masters, what intend you to do? Will you rob me? Then said the shepheards: What thinkest thou we handle thee otherwise then thou deseruest, which hast stolen away our asse, why dost thou not rather tell vs where thou hast hidden the boy whom thou hast slaine? And therewithal they pulled him down to the ground, beating him with their fists, and spurning him with their fete. Then he answered vnto them saying: that he saw no manner of boy, but onely found the Asse loose and straying abroad, which he tooke vp to y intent to haue some reward for the finding of him, and to restore him againe to his master. And I would to God (quoth he) that this Asse (which verely was neuer seene) could speake as a man to giue witnesse of mine innocencie: Then would you be ashamed of the iniury which you haue done to me. Thus (reasoning for himselfe) he nothing preuailed, for they tied the halter about my necke, and (maugre his face) pulled me quite away, and lead me backe againe through the woods of the hill to the place where the boy accustomed to resort. And after they could finde him in no place, at length they found his bodie rent and torne in peeces, and his members dispersed in sundrie places, which I wel knew was done by the cruell Beare: and verely I would haue told it if I might haue spoken, but (which I could only do) I greatly reioyced at his death, although it came too late. Then they gathered together the peeces of his body and buried them. By and by they laid the fault to my new master, that tooke me vp by the way, & (bringing him home fast bounde to their houses) purposed on the next morrowe to accuse him of murther, and to lead him before the Iustices to haue iudgement of death.

How *Apuleius* was cruelly beaten by the mother of the boy that was slaine. Chap. 31.

In the meane season, while the Parents of the boy did lament and wepe for the death of their sonne, the shep-

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heard (according to his promise) came with his instruments and toles to geld me, then one of them said: Tush we little esteeme the mischiefe he did yester day, but now we are contented that to morrow his stances shal not onely be cut off, but also his head. So was it brought to passe, that my death was delayed till the next morrow: but what thanks did I giue to that good boy, who (being slain) was the cause of my pardon for one short day. Howbeit I had no time then to rest my selfe: the mother of the boy, weeping and lamenting for his death, attired in mourning besture, tare hir haire, and brake hir breast, & came presently into the stable, saying: Is it reason that this carelesse beast should do nothing al day but hold his head in the manger, filling & bolling his guts with meat without compassion of my great miserie, or remembrance of the pitiful death of his slaine master: and contemning my age and infirmitie, thinketh that I am vnable to reuenge his mischiefs, moreover he would perswade mee, that he were not culpable. Indeepe, it is a conuenient thing to looke and plead for safety, whenas the conscience doeth confesse the offence, as thæues and malefactors are custome to do. But O good Lord, thou curled beast, if thou couldest vtter the contents of thine owne minde, whome (though it were the veriest sole in al the world) mightest thou perswade that this murder was boide or without thy fault, whenas it lay in thy power, either to keepe off the thæues with thy heeles, or else to bite and feare them with thy teeth. Coudest not thou (that so often in his life time diddest spurne & kicke him) defend him now at the point of death, by the like meane? Yet at least, thou shouldest haue taken him vpon thy backe, and so brought him from the cruel hands of the thæues: where contrary thou runnest away alone, forsaking thy good master, thy passor and conductor. Knowest thou not, that such as denie their wholsome help and aid to them which lie in danger of death, ought to be punished, because they haue offended against good manners, and the law natural: but I promise thee, thou shalt not long reioyce at my harmes, thou

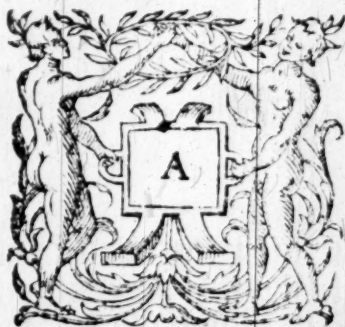
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Lucius Apuleius

thou shalt feele the smarte of thy homicide, and offence, I wil see what I can doe. And therewithal she vncloused her appon, and bound al my feete together, to the end I might not helpe my selfe, then she toke a great barre, which accustomed to bar the stable doore, and neuer ceased beating me til she was so wearie y the bar fel out of her hands, wherupon she (complaining of the some faintnesse of her armes) ran to her face and brought a firebrand and thrust it vnder my nose burning me continually till such time as (hauing by the remedy) I all arayed her face and eyes with my dirty sounge, whereby (what with the stinke thereof, and what with the filthines that fel in her eyes) she was welnigh blinded, so I enforced the queane to leaue off, other wise I had died as Meleager did by the Ricke, which his mad mother Althea cast into the fire.

The eight Book of *Lucius Apuleius* of the Golden Ass.

How a young man came and declared the miserable death of Lepolemus and his wife Charites. Ca. 32.



Bout midnight came a young man, which seemed to bee one of the familie of the good woman Charites, who sometimes endured so much misery and calamity with mee amongst the theues, who after that hee had taken a stole, and sate down by the fire side, in the companie of the seruantes began to declare many terrible thinges that had happened vnto the house of Charites saying: O ye housekeepers, shepheards and colwheardes, you shall vnderstand that wee haue lost our good mistres Charites miserably and by euill aduenture: and to the ende you may learne and knowe all the whole matter, I purpose to tell you the circumstance of euery point,

Apuleius
speaker.

The eight booke of

pointe, wherby such as are more learned then I (to
 whose fortune hath ministred more copious stile) may
 painte it out in paper in forme of an Historie. There
 was a young Gentleman dwelling in the nexte Citie,
 borne of a good parentage, valiant in prowesse, and riche
 in substance, but very much giuen and addicte to whores
 hunting, and continuall reuelling. Whereby he fell in
 companie with Thæues, and had his hand readie to the
 effusion of humane blood, his name was Thrasillus. The
 matter was this according to the repozte of euery man:
 He demanding Charites in marriage, who although he
 were a man more comely the the residue that wooed her,
 and also had riches abundantly, yet because hee was of
 euill fame, and a man of wicked manners and conuersa-
 tion, he had the repulse and was put off by Charites, and
 so she married with Lepolemus, Howbeit this young
 man secretly loued her, yet moued somewhat at her refus-
 fall, he busily searched some meanes to worke his dam-
 nable intent. And (hauing found occasion and opportu-
 nitie to accomplish his purpose, which he had long time
 concealed) brought to passe, that the same day that
 Charites was deliuered by the subtile meane and valiant
 audacitie of her husband, from the puissance of the thæues,
 he mingled himselfe among the assembly, faining that he
 was glad of the newe marriage, and comming home a-
 gaine of the maiden, whereby (by reason that he came of
 so noble parentes) he was receiued and entertayned in-
 to the house as one of their chiefe and principall friends.
 Howbeit, vnder cloake of a faithfull welwiller, he dissi-
 muled his mischienous minde and intent: in continu-
 ance of time by much familiaritie and often conuersatiõ
 and banketting together, he fell more and more in fauor,
 like as we see it fortuneth to louers, who first doe little
 delight themselves in loue: till as by continuall acquain-
 tance they kisse and imbrace each other. Thrasillus per-
 ceuyng that it was a hard matter to breake his mind se-
 cretly to Charites, whereby he was wholly barred, from
 the accomplishment of his luxurious appetite, and on
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the other side perceiuing that the loue of her and her husband was so strongly lincked together, that the bond betwene them might in no wise be disseuered, moreouer, it was a thing impossible to rauish her, although hee had consented thereto, yet was he still prouoked forward by beherment lust when as he saw himselfe vnable to bring his purpose to passe. Howbeit at length the thing which seemed so hard and difficill, thorough hope of his fortified loue, did nowe appeare easie and facill: but marke I pray you dilligently to what end the furious force of his inordinate desire came. On a day Lepolemus wente to the chase with Thrasillus, to hunt for goates, for his wife Charites desired him earnestly to meddle with no other beastes, which were of more fierce and wilde nature. When they were come within the chase [to a great thicket] fortified about with byers and thornes, they compassed round with their dogs, and beset euery place with nets, by and by warning was giuen to let loose. The dogs rushed in with such a crye, that all the forest rang againe with the noyse, but behelde there leaped out no goat, nor Doe, nor gentle Vinde, but an horrible and dangerous wild Boare, hard and thicke skinned, bristled ferribly with thornes, coming at the mouth, grinding his teeth, and looking direfully with fierie eyes. The dogs that first set vpon him, hee tare and rente with his tuskes, and then he ranne quite through the nets, and escaped away. When we saue the furie of this beast, wee were greatly stricken with feare, and because wee neuer accustomed to chase such dreadfull Boares, and further because wee were vnarmed and without weapons, wee gotte and hidde our selues vnder bushes and trees. Then Thrasillus hauing found opportunitie to worke his treason, said to Lepolemus: What stand wee here amased? Why show we our selues like bastards? Why leese we so worthie a pray with our feminine heartes? Let vs mount vpon our horses, and pursue him incontinently: take you a hunting staffe, & I will take a chasing speare, by and by they leaped vpon their horses, and followed the beast.

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beaſt. But hee returning againſt them with furious
 force, pried with his eyes, on whome hee might firſt as-
 ſaile with his tuſkes: Lepolemus ſtrooke the beaſt firſt on
 the backe with his hunting ſtaffe. Thraſillus ſaining to
 ayde and aſſiſt him, came behinde, and cut off the hinder
 legges of Lepolemus horſe, in ſuch ſort that he fell down
 to the ground with his maiſter: and ſodainely the Boar
 came vpon Lepolemus, and furioſly tare and rente him
 with his teeth. Howbeit, Thraſillus was not ſufficed to
 ſee him thus wounded, but when he deſired his friendlye
 helpe, he thruſt Lepolemus through the right thigh with
 his ſpeare, the moze becauſe he thought the wound of the
 ſpeare, would be taken for a wound of the Boars teeth,
 then he killed the beaſt likewiſe. And when he was thus
 miſerably ſlaine, euery one of vs came out of our holes,
 and went towarde our ſlaine maſter. But although that
 Thraſillus was ioyfull of the death of Lepolemus, whom
 he did greatly hate, yet he cloaked the matter with a ſor-
 rowfull countenance, he ſained a dolorous face, he often
 embraced the bodie which he himſelfe ſaw, he played all
 the parts of a mourning perſon, ſaving ther ſel no teares
 from his eyes. Thus he reſembled vs in each point, who
 verely and not without occaſion, had cauſe to lament for
 our maſter, laying al the blame of this homicide vnto the
 Boare. Incontinently after the ſorrowful newes of the
 death of Lepolemus, came to the eares of all the familie,
 but eſpecially to Charites, who after ſhe had heard ſuch
 pitiful tidings, as a mad and raiging woman, ran vp &
 downe the ſtreets, crying and howling lamentably. All
 the citizens gathered together, & ſuch as they met, bare
 them companie running towards the chace. When they
 came to the ſlaine bodie of Lepolemus, Charites thruſt
 her ſelf vpon him, weeping and lamenting grievouſly for
 his death, in ſuch ſort, that ſhe would haue preſently en-
 ded her life, vpon the corps of her ſlaine huſband, whome
 ſhe ſo entirely loved, had it not bene that hir parents and
 friends did comfort her, and pulled her away. The bodie
 was taken vp, and in funeral pompe brought to the cit-
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tie, and buried. In the meane season, Thrasillus fainted much sorrow, for the death of Lepolemus, but in his heart he was wel pleased and ioyful. And to counterfai the matter, he would come to Charites and say: O what a lesse haue I had of my friend, my fellow, my companion Lepolemus, O Charites comfort your selfe, pacify your colour, refraine your weeping, beate not your brests: and with such other and like wordes and diues examples, he endeaoured to suppress her great sorrow, but hee spake not this for any other intent but to win the heart of the woman, and to nourish his odious loue with filthy delight. Howbeit, Charites after the burial of hir husband sought the meanes to follow him, and (not sustaining the sorowes wherein she was wrapped) got her secretly into a chamber and purposed to finish her life there with dolour and tribulation: But Thrasillus was verie impoztunate, and at length brought to passe, that at the intercessio of the parents and friends of Charites, she somewhat refreshed her fallen members with refection of meate and baine. Howbeit, she did it more at the commandement of her parents, then for any thing else: for she could in no wise be merrie, nor receiue any comfort, but tormented her selfe day and night before the Image of her husband which she made like vnto Bacchus, and rendred vnto him diuine honours and seruices. In the meane season Thrasillus not able to refraine any longer, before Charites had asswaged her dolor, before her troubled mind had pacified her furie, euen in the middle of all her griefs, while she tare her haire and rent her garmets demanded her in marriage, and so without shame, he detected, the secrets and vnpeakeable deceipts of his heart. But Charites detested and abhorred his demand, and as she had bene stroken with some clap of thunder, with some storme, or with the lightning of Iupiter, she presently fel downe to the ground, all amazed. Howbeit when her spirits were reuiued and that she returned to her selfe, perceiuing that Thrasillus was so impoztunate, she demanded respite to deliberate and to take aduise on the

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matter, in the meane season, the shape of Lepolemus that was slain so miserably, appeared to Charites saying: **O my swete wife** (which no other person can say but I) **I pray thee** for the loue which is betwene vs two, if there be any memorie of me in thy heart, or remembrance of my pittiful death, marry with any other person, so that thou marry not with **that traitour Thrasillus**, haue no conference with him, eate not with him, lie not with him, a-void the bloudie hand of mine enemy, couple not thy self with a paricide, for those wounds (the blood whereof thy teares did wash away) were not the wounds of the tath of the Boare, but the speare of Thrasillus, that depriued me from thee: Thus spake Lepolemus, vnto his louing wife, and declared the residue of the damnable fact. Then Charites, awaking from sleape, began to renew her do-lour, to teare her garments, and to beate her armes with her comely hands, howbeit she reuealed the vision which she saw to no manner of person, but dissimuling that she knew no part of the mischiese, deuised with her self how she might be reuenged on the traitor, and finish her owne life, to end and knit vp all sorrow. Incontinently came Thrasillus, the detestable demander of sodain pleasure, & wearied the closed eares of Charites with talke of marriage, but she gentlie refused his communication, and colozing the matter, with passing craft in the midst of his earnest desires gan say: Thrasillus you shall vnder-stand that yet the face of your brother and my husband, is alwaies before mine eyes, I smel yet the Cinamon sent of his pretious bodie, I yet see Lepolemus aliue in my heart, wherefore you shal do wel if you grant to me mis-erable woman, necessarie time to bewaile his death, that after the residue of a few moneths, the whole yeare may be expired, which thing toucheth as wel my shame as your wholsome profit, lest peraduenture by your speede & quicke marriage we should iustly raise and prouoke the spirit of my husband to worke our destruction. Howbeit Thrasillus was not contented with this promise, but more and more came vpon her: Insomuch, that she was enforced

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enforced to speake to him in this manner. My friend Thrasillus, if thou be so contented vntil the whole yeare be compleate and finished, behold here is my bodie, take thy pleasure, but in such sort & so secret y no seruanto of the house may perceiue it. The Thrasillus trusting to f false promises of the woman, and preferring his inordinate pleasure aboue al things in the world, was ioyful in his heart and looked for night, when as he might haue his purpose. But come thou about midnight (quoth Charites) disguised without companie, & doe but hisse at my chamber doze, and my nurse shal attend and let thee in. This counsel pleased Thrasillus marueilously, who (suspecting no harme) did alwaies looke for night, and the hour assigned by Charites: the time was scarce come, when as (according to her commandement) he disguised himself, and went straight to the chamber, where he found the nurse attending for him, who (by the appointment of her mistress) fed him with flattering talke, & gaue him mingled and doled drinke in a cup, excusing the absence of her mistress Charites, by reason that she attended on hir father being sicke, vntil such time, that with swete talke and operation of the wine, he fel in a sound sleape: now when he lay prostrate on the ground readie to al aduenture, Charites (being called for) came in, and with manly courage and bolde force stood over the sleeping murderer, saying: behold the faithfull companion of my husband, behold this valiant hunter: behold me deere spouse, this is the hand which shed my blood, this is the heart which hath deuised so many subtil meanes to worke my destruction, these be the eyes whom I haue ill pleased, behold now they forshewe their owne destinie, sleape carelesse, dreame that thou art in the hands of the mercifull, for I wil not hurt thee with thy sword or any other weapon, God forbid that I should slay thee as thou slewest my husband, but thy eyes shal faile thee, and thou shalt see no more, the that whereof thou dreamest: thou shalt thinke the death of thine enemye more swete then thy life: thou shalt see no light: thou shalt lacke the aide of a leader, thou shalt

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not haue me as thou hopest, thou shalt haue no delight of my marriage, thou shalt not die, and yet liuing thou shalt haue no ioy, but wander betwene light and darknesse as an vnshure Image: thou shalt seeke for the hand that pricked out thine eyes, yet shalt thou not know of whom thou shouldest complaine: I wil make sacrifice with the bloud of thine eyes vpon the graue of my husband, but what gainest thou through my delay? Perhaps thou dreamest that thou embracedst me in thy armes, leaue off the darknesse of sleepe and awake thou to receiue a penal deprivation of thy sight, lift vp thy face, regard thy vengeance and euil fortune, reckon thy miserie, so please thy thine eyes to a chaste woman, that thou shalt haue blindness to thy companion, and an euerlasting remoyle of thy miserable conscience. When she had spoken these words, she tooke a great needle from her head and pricked out both his eyes: which done, she by and by caught the naked sword which her husband Lepolemus accustomed to weare and ranne throughout all the citie like a mad woman towards the Sepulchre of her husband: Then al we of the house, with al the citizens, ran incontinently after her to take the sword out of her hand, but she clasping about the tombe of Lepolemus, kept vs off with her naked weapon, and when she perceiued that euerie one of vs wept and lamented, she spake in this sort: I praise you my friends wepe not, nor lament for me, for I haue reuenged the death of my husband, I haue punished deservedly the wicked breaker of our marriage, now is it time to seeke out my swete Lepolemus, and presently with this sword to finish my life. And therewithal after she had made relation of the whole matter, declared the vision which she saw and told by what meane she deceived Thrasillus, thrusting her sword vnder hir right breast, and wallowing in her owne bloud, at length with manly courage yielded vp the Ghost. Then immediatly the friends of miserable Charites did burie her bodie within the same Sepulchre. Thrasillus hearing al the matter, & knowing not by what meanes he might end his life, for

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he thought his sword was not sufficient to reuenge so great a crime, at length went to the same sepulchre, and cried with a lowde voice, saying.

O ye dead spiritcs whome I haue so highly offended, receyue me, behold I make sacrifice vnto you with my body: which sayd, he closed the sepulchre, purposing to famishe himselfe, and to finish his life there in sorowe. These thinges the young man with pitifull sighes and teares, declared vnto the Cowheards and Shepheards, which caused them all to weepe: but they fearing to become subiect vnto newe maisters, prepared themselves to depart away.

Howe *Apuleius* was lead away by rhe horsekeeper: and what daunger he was in. Chap. 33.

BY and by the horsekeeper, to whome the charge of me was committed, brought forth all his substance, and laded me and other horses withall, & so departed thence: we bare women, children, pullets, sparrowes, kiddes, whelpes, and other things which were not able to keepe pace with vs, and that which I bare vpon my backe, although it was a mighty burthen, yet seemed it very light, because I was driuen away from him that most terribly had appointed to kill mee, when wee had passed ouer a great mountaine full of trees, and were come againe into the open fieldes, behold we approached nigh to a faire and riche Castell, where it was tolde vnto vs that wee were not able to passe in our iourney that night, by reason of the great number of terrible *Wolues* which were in the countrey about, so fierce and cruell that they put euery man in feare, in such sort that they woulde inuade and set vpon such which passed by like thæues, and deuour both them, and their beastes. Moreover, wee were aduertised that there lay in the way where wee shoulde passe, many dead bodies, eaten and tozne with wolues. Wherefore wee were willed to stay there all night, and on the nexte morning, to goe close and rounde together,

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whereby we might passe and escape all daungers. But (notwithstanding this good counsell) our caitife driuers were so conetous to goe for ward, and so fearefull of pursuite, that they neuer stayed till the morning: But being welnigh midnight, they made vs trudge in our way apace: Then I fearing the great daunger which might happen, ranne amongst the middole of the other horses, to the ende I might defende and saue my poore buttocks from the wolues, whereat euerie man much maruailed to see, that I scowred away swifter then the other horses. But such was my agillitie, not to get mee any prayse, but rather for feare. at that time I remembred with my selfe, that the valiant horse Pegasus, did flie in the ayre more to auoid the danger of dreadfull Chimera, then for any thing else. The shepherdes which draue vs before the were well armed like warriours: One had a speare, another had a shepehoke, some had dartes, some clubbes, some gathered vp great stones, some held vp their sharpe iauelins, and some feared away the wolues with light firebrandes. Finally we lacked nothing to make vp an armie, but onely drummes and trumpets, but when we had passed these daungers, not without small feare, wee fortunated to fall into worse, for the wolues came not vpon vs, eyther because of the great multitude of our company, or els because of our firebrands, or peraduenture they were gone to some other place, for we could see none, but the inhabitauntes of the next villages (supposing that we were Thernes by reason of the great multitude) for the defence of their owne substance, and for the feare that they were in, set great and mightie masties vpon vs, which they had kept and nourished for the safetie of their houses, who compassing vs round about, leaped on euery side, tearing vs with their teath, in such sorte that they pulled many of vs to the ground, verily it was a pitiful sight to see so many dogs, some following such as fled, some inuading such as stode still, some tearing those which laye prostrate, but generally there were none which escaped cleare: Behold vpon this another danger ensued

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ensued, the inhabitauntes of the towne stood in their garrets and windowes, thzowing great stones vpon our heads, that we could not tell whether it were best for vs to auoid the gaping mouthes of the dogges at hande or the perill of the stones asfarre, amongst whome there was one that hurled a great flinte vpon a woman, which felle vpon my backe, who cryed out piteously, desiring her husband to helpe her. Then he (comming to succour and ayde his wife) beganne to speake in this sorte: Alasse maisters, what meane you to trouble vs pooze labouring men so cruelly: What meane you to reuenge your selues vpon vs, that doe you no harme: What thinke you to gayne by vs: You dwell not in caues or denues: you are no people barbarous that you should delight in effusion of humane bloud. At these wordes the tempest of stones did cease, and the noyse of the dogs vanished away. Then one (standing on the toppe of a great Cypresse tree) spake vnto vs saying: Thinke you not maisters that we doe this to the intent to riske or take away any of your goodes, but foz the sauegarde of our selues and familie, now a Gods name you may departe away. So we went fozward, some wounded with stones, some bitten with dogges, but generally there was none which escaped free.

Howe the shepheards determined to abide in a certain wood to cure their woundes. Cap 34.

When we had gone a good part of our way, we came to a certaine wood inuironed with great trees, and compassed about with pleasant meddowes, whereas the Shepheardes appointed to continue a certaine space to cure their woundes and sores, then they felle downe on the grounde to refreshe their wearie mindes, and afterwards they sought foz medicines to heale their bodies, some washed away their bloud with þ water of the running riuer: some stopped their woundes with sponges and cloutes, in this manner eury one provided for his owne

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owne safetie. In the meane season we perceiued an olde man, who seemed to be a shepheard, by reaso of the goats and shepe that fed round about him : Then one of our companie demanded whether he had any milke, butter, or chese to sel. To whom he made answere saying : Doe you looke for any meate or drinke, or any other refection here: knowe you not in what place you be.

And therewithal he tooke his shepe and drave them away as fast as he might possible. This answere, made our shepheards greatly to feare, that they thought of nothing else, but to enquire what countrie they were in: Howbeit they saw no manner of person of whome they might demand. At length as they were thus in doubt, they perceiued another old man with a staffe in his hand very wearie with trauel, who appoaching nigh to our companie, began to wepe and complaine saying : Alas masters I pray you succour me miserable caitife, and restore my nephew to me againe, that by following a sparrow that flew befoze him, is fallen into a ditch hereby, and verely I thinke he is in danger of death. As for me I am not able to helpe him out by reason of mine old age, but you that are so valiant and lustie may easily helpe me herein, and deliuer me my boy, my helpe and guide of my life. These words made vs al to pittie him : And then the youngest and stoutest of our companie, who alone escaped best the late skirmishe of dogges and stones, rose vp and demaunded in what ditch the boy was fallen: Gary (quod he) yonder, & pointed with his finger, brought him to a great thicket of bulshes and thornes where they both entred in. In the meane season after, we cured our wounds, we tooke vp our packe, purposing to depart away. And because we would not go away wout the yong man our fellow : The shepheards whistled and called for him, but when he gaue no answere, they sent one out of their companie to seeke him out, who after a while returned again w a pale face and sorrowful newes, saying that he saw a terrible dragon eating and deuouring their companion : and as for the olde man, he could see him in

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no place. When they heard this, (remembzing likewise the words of the first old man that shaked his head, and drave away his sheepe) they ran away beating vs before them, to fle from this desart and pestilent countrey.

Howe a woman killed her selfe and her child, because her husband haunted harlots. Chap. 35

After y we had passed a great part of our iourney, we came to village where we lay a night, but harken & I wil tel you what mischief happened there: you shall vnderstand there was a seruant to whom his master had committed the whole gouernment of his house, and was master of the lodging where we lay: this seruant had married a maiden of the same house, howbeit he was greatly in loue with a harlot of the towne, and accustomed to resort vnto her, wherewith his wife was so highly displeased and became so ielous, that she gathered together al her husbands substance, with his tailles and books of account, and thzew them into a light fire, she was not contented with this, but she tooke a cord and bound her child which she had by her husband, about hir middle and cast her selfe headlong into a deepe pit: The master taking in euil part the death of these twaine, tooke his seruant which was y cause of this murder by his luxurie, and first after that he had put off al his apparell, he anointed his bodie with honey, and then bound him sure to a fig tree, where in a rotten stocke a great number of Wismares had builded their neasts, the Wismares after they had felt the sweetnes of the honny came vpon his bodie, and by little & little (in continuance of time) deuoured al his flesh, in such sort, that there remained on the tree but his bare bones: this was declared vnto vs by the inhabitants of the village there, who greatly sorrowed for the death of this seruant then we auoiding likewise from this dreadfull lodging, incontinently departed away.

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How *Apuleius* was cheapned by diuers persons, and
how they looked in his mouth to know his age.
Chap. 36.

After this we came to a faire citie very populous,
where our shepheards determined to continue, by
reason that it seemed a place where they might live vn-
known, far from such as should pursue them, and because
it was a country very plentiful of corne and other victu-
als, where whē we had remained the space of thre daies,
and that I perce Asse and the other horses were fed and
kept in the stable to y intent we might seeme moze sale-
able we were brought out at length to the market, & by &
by a crier sounded with his horne to notifie that we were
to be sold, all my companion horses were bought vp by
Gentlemen, but as for me I stood still forsaken of al men.
And when many buiers came by and looked in my mouth
to know mine age, I was so wearie with opening my
iawes that at length (unable to endure any longer) whē
one came with a stinking paire of hands, and grated my
gummes with his filthy fingers, I bit them cleane off,
which thing caused the standers by to forsake me as be-
ing a fierce and cruel beast: the crier when he had gotten
a hoarse voice with crying, and saw that no man would
buy me, began to mocke me saying, Wo what end stande
we here with this wild Asse, this feeble beast, this slow
iade with worne hounes, good for nothin, but to make
snes of his skinne, why do we not giue him to some bo-
dy, for he earneth not his hay, in this manner he made al
the standers by to laugh exceedingly, but my euil fortune
which was euē so cruell against me, whom I by trauell
of so many countreyes could in no wise escape, did moze
and moze enuie me, with inuention of new meanes to
afflict my poore body in giuing me a new master as spite-
ful as the rest. There was an olde man somewhat bald,
with long and gray haire, one of the number of those that
goe from doze to doze, throughout al the villages, bearing
the Image of the goddess Syria, and playing with Cim-
bals

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bals to get the almes of good and charitable folks, this old man came hastily towards the cryer, and demanded where I was bred, marrie (quoth he) in Cappadotia: the he enquired what age I was of, the crier answered as a Mathematrician, which disposed to me my planets, that I was five yeares old, and willed the old man to looke in my mouth for I would not willingly (quoth he) incur the penaltie of the lawe Cornelia in selling a free citizen for a seruile slave, buy a Gods name this faire beast to ride home on, and about in the countrey: but this curious buier did neuer stint to question of my qualities, and at length he demanded whether I were gentle or no: Gentle (quoth the crier) as gentle as a Lambe, tractable to all vse he wil neuer bite, he wil neuer kicke, but you would rather thinke that vnder the shape of an Asse there were some wel aduised man, which verely you may easily conceiue, for if you would thrust your nose in his taile you shal perceiue how patient he is: Thus the crier mocked the old man, but he perceiuing his taunts and iests, waxed verie angrie saying: Away doting crier, I pray the omnipotent and omniparent goddess Syria, S. Sabod, Bellona, with her mother Idea, and Venus with Adonis to strike out both thine eyes, that with taunting mocks hast scoffed me in this sort, dost thou thinke that I will put a goddess vpon the backe of any fierce beast, where by her diuine Image should be throwne downe on the ground, and so I poore miser should be compelled (tearing my haire) to looke for some Phisition to helpe her: When I heard him speake thus, I thought with my self sodainly to leap vpon him like a mad asse, to the intent he shuld not buy me, but incontinently there came another Merchant that prevented my thought, and offered 17. pence for me, then my master was glad and receiued the mony, deliuered me to my new master who was called Phelibus and he caried his new seruant home, and befoze he came to his house, he called out his daughters saying: Beholde my daughters, what a gentle seruant I haue bought for you, then they were maruallous glad, and comming out

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pratling and shouting for ioy. thought verely that he had brought home a fit and conuenient seruant for their purpose. but when they perceiued that it was an Asse, they began to prouoke him, saying: that he had not bought a seruant for his maidens, but rather an asse for himselfe. Howbeit (quoth they) keepe him not wholly for your owne riding, but let vs likewise haue him at commandement. Therewithal they led me into the stable, and tied me to the manger: there was a certaine young man with a mightie bodie, wel skilled in playing on instruments before the gods to get money, who (as soone as he had espied me) entertained mee verie well, for he filled my racke & manger full of meate, and spake merely saying: O master Asse, you are very welcome. now you shall take my office in hand, you are come to supply my roome, and to ease me of my miserable labour: but I pray God thou maist long liue and please my master wel, to the end thou maist continually deliuer me from so great paine. When I heard these words I did prognosticate my miserie to come.

The day following I saw there a great number of persons apparelled in diuers colours, hauing painted faces, miters on their heads, vestiments coloured like saffron, surples of silke, and on their fete yelow shoes, who attended the goddesse in a robe of Purple, and put her vpon my backe. When they went forth with their armes naked to their shoulders, bearing with them great swords and mightie axes, and dancing like mad persons. After that we had passed many smal villages, we fortun'd to come to one Britunis house, whereat our first entrie they began to hurle themselves hether and thether, as though they were mad. They made a thousand iests with their fete and their hands: they would bite themselves: finally, euery one took his weapon and wounded his arms in diuers places.

Amongst whom there was one moze mad then the rest, that set many deepe sighes from the bottom of his heart, as though he had bene rauished in spirite, or replenished with diuine power. And after that, he somewhat retourn-
ning

ning to himselfe, inuented and forged a great lye, saying:
That he had displeased the diuine maiestie of the God-
desse, by doing of some thing which was not conuenable
to the order of their holy Religion, wherefore hee would
doe vengeance of himselfe: and therewithall hee tooke a
whippe, and scourged his owne body, that the blood issu-
ed out abouandantly, which thing caused mee greatly to
feare, to see such woundes and effusion of blood, least the
same Goddesse desiring so much the blood of men, should
likewise desire the blood of an Asse. After they were wea-
rie with hurling & beating themselves, they sate downe,
And beholde, the inhabitantes came in, and offered gold,
siluer, vessels of Wine, milke, chesse, flower, Wheate
and other thinges: amongst whome there was one, that
brought barley to the Asse that carried the Goddesse, but
the greedie whoresons thrust all into their sacke, which
they brought for the purpose and put it vpon my backe,
to the end I might serue for two purposes, that is to say:
for the barne by reason of my corne, and for the Temple
by reason of the Goddesse. In this sort, they went from
place to place, robbing all the countrey ouer. At length
they came to a certaine Castle where vnder colour of
diuination, they brought to passe that they obtayned a
fatte sheepe of a poore husbandman for the Goddesse sup-
per and to make sacrifice withall. After that the banquet
was prepared, they washed their bodie, and brought in
a tall young man of the village, to suppe with them, who
had scarce tasted a fewe pottage, when hee began to dis-
couer their beastly customes & inordinate desire of luxu-
rie, For they compassed him round about, sitting at the
table, and abused the young man, contrary to all nature
and reason. When I behelde this horrible fact, I coulde
not but attempt to vtter my minde and say, O maisters,
but I coulde pronounce no more but the first letter D,
which I roared out so valiantly, that the young men of
the towne seeking for a straye Asse, that they had lost the
same night, and hearing my voyce, whereby they iudged
that I had bene theirs, entred into the house vnwares,

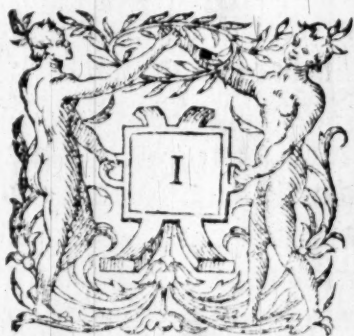
and found these persons committing their vilde abhominations, which when they sawe, they declared to all the inhabitantes by, their vnaturall villanie, mocking and laughing at this the pure and cleane chastitie of their religion. In the meane season, Phelibus and his company, (by reason of the bruit which was dispersed throught out all the Region there of their beastly wickednes) put all their trumperie vpon my backe, and departed away about midnight. When we had passed a great parte of our Iourney, before the rising of the Sunne, wee came into a wilde desert, where they conspired together to slay me. For after they had taken y^e Goddesse from my backe and set her gingerly vpon the ground, they likewise took of my harnesse, and bound me surely to an Oake beating me with their whippe, in such sort that all my bodie was mortified. Amongst whome there was one that threatened to cutte off my legges with his hatchet, because by my noyle I diffamed his chastitie, but the other regarding more their owne profite then my vtillitie, thought best to spare my life, because I might carrie home the Goddesse. So they laded me againe, drining me before them with their naked swordes, till they came to a noble Citie: where the principall Patrone bearing high reuerence vnto the Goddesse, came in great deuotion before vs with Timpanie, Cymballes, and other Instruments, and receiued her, and all our companie with much sacrifice and veneration. But there I remember, I thought my selfe in most daunger, for there was one that brought to the maister of the house, a side of a fatte Bucke for a present, which being hanged behinde the kitchin doore, not far from the ground, was cleane eaten vp by a gray hounde, that came in. The Cooke when he saw the Meson deuoured, lamented and wepte pitifully. And because supper time approached nigh, when as he shoulde be reproued of so much negligence, he tooke a halter to hang himselfe: but his wife perceiuing whereabout he went, ranne incontinently to him and taking the halter in both her handes, hopped him of his purpose, saying: Husband.

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husband, are you out of your wittes? What intend you to doe? Say you not a present remedie before your eyes, ministred vnto you by diuine prouidence? I pray you husband followe my counsell, carrie this straunge Asse out into some secret place and kill him, which done, cut off one of his sides, and salvee it well like the side of the Bucke, and set it before your master. Then the Cooke hearing the counsell of his wife, was well pleased to say me to saue himselfe: and to bring his purpose to passe, he went to the whetstone, to sharpe his toles accordingly.

The ninth Book of *Lucius Apuleius* of the Golden Asse.

¶ How *Apuleius* saued himselfe from the Cooke, breaking his halter, and of other thinges that happened.
Cap. 37.



In this manner the traiterous Cooke prepared himselfe to slay me: and when hee was readie wth his knives to dee his seate, I deuised with my selfe how I might escape the present perill, and I did not long delay: for incontinently I brake the halter where with I was tyed, and flinging my heales hither and thither to saue my selfe, at length I ran hastily into a Parlour, where the maister of the house was feasting with the Priestes of the Goddess *Siria*, and disquieted all the companie, throwing downe their meates and drinckes from the table. The maister of the house dismayed at my great disorder, commanded one of his seruauntes to take me vp, and locke me in some strong place, to the ende I might disturbe them no more. But I little regarded my imprisonment, considering that I was happily deliuered from the handes of the traiterous Cooke. Howbeit
fortune,

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fortune, or the fatal disposition of the diuine prouidence, which neither can be auoided by wise counsell, neither yet by any wholsome remedie, inuented a new torment, for by and by a young ladde came running into the parlour all trembling, and declared to the maister of the house, that there was a madde dogge running about in the streets, which had done much harme, for he had bitten many greyhounds and horses in the Tonne by: and he spared neither man nor beast, for there was one Mithridatus, Ephesus, a cooke, Hyppolitus a chamberlaine, and Appolonius a physician, who (thinking to chase away the mad dog) were cruelly wounded by him, insomuch that many horses and other beasts infected with the venyme of his poysonous teeth became mad likewise, which thing caused them all at the table greatly to feare, and thinking that I had bene bitten in like sort, came out with speares, clubs, and pitchforks purposing to slay me, and I had undoubtedly bene slaine, had I not by and by crept into the chamber, where my master intended to lodge all night. When they closed and locked fast the doores about me, and kept the chamber round, til such time as they thought that the pestilent rage of madnesse had killed me. When I was thus shutte in the chamber alone, I laid me down vpon the bed to sleepe, considering it was long time past, since I lay and toke my rest as a man doth. When morning was come and that I was wel reposed, I rose vp lustely. In the meane season, they which were appointed to watch about the chamber all night, reasoned with themselues, in this sort: Merely (quoth one) I thinke that this rude Ass be dead, so think I (quoth another) for the outrageous poyson of madnes hath killed him, but being thus in diuers opinions of a poore Ass, they looked through a creuis, and espied me standing still, sober and quiet in the middle of the chamber, then they opened the doores, and came towards me, to proue whether I were gentle or no. Amongst whome there was one, which in my opinion, was sent from heauen to saue my life, that willed the other to set a bason of faire water

water befoze me, and thereby they would know whether I were mad or no, for if I did drinke without feare as I accustomed to do, it was a signe that I was whole, and in mine Affie wits, where contrarie if I did die & abhorre the tast of the water, it was an euident prooffe of my madnes, which thing he said that he had read in ancient and credible books, whereupon they toke a bason of clære water, and presented it befoze me: but I as soone as I perceiued the wholsome water of my life, ran incōtinently, thrusting my head into the bason, dranke as though I had bene greatly a thirst, then they stroked me with their hands, and bowed mine eares, and toke mee by the halter to proue my patience, but I taking each thing in good part, disproued their mad presumption, by my meeke and gentle behauiour: when I was thus deliuered from this double danger, the next day I was laded againe with the goddesse Siria and other trumperie, and was brought into the way with trumpets and Cymbals to beg in the villages which we passed by according to our custome. And after that we had gone through a fewe towne and castels, we fortunèd to come to a certaine village, which was builded (as the inhabitants there affirmed) vpon the foundation of a famous ancient Citie. And after that we had turned into the next Tūne, wee heard of a prettie iest committed in the towne ther, which I would that you should know likewise.

¶ Of the deceit of a woman which made her husband cuckold. Chap. 38.

There was a man dwelling in the towne verie poore, that had nothing but that which he got by the labour and trauel of his hands: his wife was a faire yong woman, but very lasciuious, and giuen to the appetite and desire of the flesh. It fortunèd on a day, that while this poore man was gone betimes in the morning to the field about his busines, according as he accustomed to do, his wiues louer secretly came into his house to haue his
pleasure

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pleasure with her. And so it chanced that during the time: that she and he were basking together, her husband suspecting no such matter, returned home praising the chaste continencie of his wife, in that he found his doores fast closed, wherefore as his custome was, he whistled to declare his coming. Then his craftie wife readie with shifts, caught her louer and couered him vnder a great tub standing in a corner, and therewithal she opened the doore blaming her husband in this sort: Comest thou home euery day with empty hands, and bringest nothing to maintaine our house: thou hast no regard for our profit neither prouidest for any meate or drinke, whereas I poore wretch do nothing day and night but occupie my selfe with spinning, and yet my trauel wil scarce find the candels which we spend. How much more happy is my neighbour Daphne, that eateth and drinketh at hir pleasure, and passeth the time with her amorous louers according to her desire. What is the matter? (quoth her husband) though our master hath made holiday at the fields, yet thinke not but I haue made prouision for our supper, dost thou not see this tub that keepeth a place here in our house in vaine, and doth vs no seruice? Beholde I haue sold it to a good fellow (that is here present) for five pence, wherefore I pray thee lend me thy hand, that I may deliuer him the tub. His wife (hauing inuented a present shift) laughed on her husband, saying: what merchant I pray you haue you brought home hether, to fetch away my tub for five pence, for which I poore woman that sit al day alone in my house haue bene profered so often seauen: her husband being wel apated of her words demanded what hee was that had bought the tub: loke (quoth she) he is gone vnder, to see where it be sound or no, then her louer which was vnder the tub, began to stir and rustle himselfe, and because his words might agree to the words of the woman he said, Dame wil you haue me tel the truth, this tub is rotten & crackt as me seemeth on euerie side. And then turning to her husband said: I pray you honest man light a candle, & I make cleane the tub within,

within, to see if it be for my purpose or no, for I doe not mind to cast away my money wilfully : he by and by (being made a very Dre) lighted a candle, saying I pray you good brother put not your selfe to so much paine, let me make the tub cleane and readie for you, whereupon he put off his coate, and crept vnder the tub to rub away the filth from the sides. In the meane season this minion louer cast his wife on the bottome of the tub, and had his pleasure with her ouer his head, and as he was in the midst of his pastime, he turned his head on this side & that side, finding fault with this & with that, till as they had both ended their busines, whenas he deliuered leaue pence for the tub, & caused the good man himselfe to carry it on his backe to his Iune.

How the Priests of the goddesse *Siria*, were taken and put in pryson, and how *Apuleius* was sold to a Baker.
Chap. 39.

After that we had tarried there a few daies at the cost and charges of the whole village, and had gotten much money by our diuination, and porgnostication of things to come: The Priests of the goddesse *Siria* inuēted a newe meanes to picke mens purses, for they had certaine lottes, whereon were witten: *Coniuncti terram proscindunt boues vt in futurum lata germinent sata*: that is to say: The Oxen tied and yoked together, doe till the ground to the intent it may bring forth his increase: and by these kind of lottes they deceiue many of the simple sort: for if one had demanded whether hee should haue a good wife or no, they would say that his lot did testifie the same, that I should be tied and yoked to a good woman and haue increase of children: If one demanded whether he should buie lands and possession, they said that he should haue much ground that should yeld his increase: If one demanded whether he should haue a good and prosperous boiage, they said he should haue good successe, & it should be for the increase of his profit: If one demanded whe-

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late year
England.

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ther he should vanquish his enemies, and preuaile in pursute of thames, they said that his enemy should be tied and yoked to him: and his pursute after thames should be prosperous. Thus by the telling of fortunes, they gathered a great quantitie of money, but when they were wearie with giuing of answeres, they draue me awaie before them next night, through a lane which was more dangerous and stonie then the way which we went the night before: for on the one side were quagmires and foggie marches, on the other side were falling trenches & ditches whereby my legges failed me, in such sort that I could scarce come to the plaine field pathes. And beholde by and by a great companie of the inhabitants of the towne, armed with weapons and on horsebacke ouertooke vs, and incontinently arresting Philebus & his Priests, tied them by the necks and beate them cruelly, calling them thames and robbers, and after they had manakled their hands: Shew vs (quoth they) the cup of gold, which (vnder the colour of your solempne religion) ye haue taken away, and now yee thinke to escape in the night without punishment for your fact, by and by one came towards me, and thrusting his hand into the bosome of the goddesse Siria, brought out the cup which they had stole: Howbeit for al they appeared euident and plaine, they would not be confounded nor abaied, but iesting and laughing out the matter, gan say: Is it reason masters that you should thus rigorously intreat vs, & threaten for a smal trifling cup, which the mother of the goddesse determined to giue to his sister for a present, howbeit for al their lies and cauellations, they were caried backe vnto the towne, and put in prison by the inhabitants, who taking the cup of gold, and the goddesse which I bare, did put and consecrate them amongst the treasure of the temple: the next day I was carried to the market to be sold, and my price was set at seauen pence more then Philebus gaue for me. There fortun'd to passe by a baker of the next village, who that after he had bought a great deale of cozne, bought me likewise to carrie it home, and
when

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When he had well laded me therewith, hee draue mee through a thornie and dangerous way to his bakehouse, there I saw a great companie of horses that went in the mil day and night grinding of cozne, but lest I should be discouraged at the first, my master entertained me well, for the first day I did nothing but fare deintily, howbeit such mine ease and felicitie did not long endure: for the next day following I was tied to the mil betimes in the morning with my face couered, to the end in turning & winding so often one way, I should not become giddie, but keepe a certaine course, but although when I was a man I had seene many such horsemills and knew well enough how they should be turned, yet feining my selfe ignorant of such kind of toile, I stood still and would not go, whereby I thought I should be taken from the mil as an Asse vnapt, and put to some other light thing, or else to be driven into the fields to pasture: but my subtilty did me final good, for by and by when the mil stood still, the seruants came about me, crying and beating me forward, in such sort that I could not stay to aduise my selfe, wherby al the companie laughed to see so sodaine a change, when a good part of the day was past, that I was not able to endure any longer, they toke off my harness, and tied me to the manger, but although my bones were wearie, & that I needed to refresh my selfe with rest and prouender, yet I was so curious that I did greatly delight to behold the bakers art, insomuch that I could not eate nor drinke while I looked on.

O good Lorde what a sorte of poore slaves were there, some had their skinne blacke and blewe, some had their backs striped with lashes, some were couered with ragged sackes, some had their members onely hidden: some ware such ragged clouts, that you might perceiue al their naked bodies, some were marked and burned in the foreheads with hot irons, some had their hayre halfe clipped, some had lockes on their legges, some were ugly and euil fauoured, that they could scarce see, their eyes & face were so blacke and dimme with smoake, like those that fight in

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the sandes, and know not where they strike by reason of dust: And some had their faces all mealy, but how should I speake of the horses my companions, howe they being old and weake, thrust their heads into the maunger: they had their neckes all wounded and woꝛne away: they raled their noſethylles with a continuall cough, their sides were bare with their harnesse & great trauell, their ribs were broken with beating, their howes were battered broad with incessant labour, and their skinne rugged by reason of their lancknesse. When I saue this dreadfull sight, I beganne to feare, least I should come to the like state: & considering with my selfe the good fortune which I was sometime in when I was a man, I greatly lamented, holding downe my head, & would eate no meat, but I saw no comforte or consolation of my euill fortune, sauing that my minde was some what recreated to heare and vnderstand what euery man said, for they neyther feared nor doubted my presence: At that time I remembred how Homer the diuine authour of ancient Poetrie, describ ed him to be a wise mn, which had trauelled diuers countries & nations, wherfore I gaue great thanks to my Affie for me, in that by the meane I had scene the experience of many thinges, and was become more wise (notwithstanding the great miserie and labour which I dayly sustayned) but I will tell you a prettie iest, which commeth now to my remembrance, to the intente your eares may be delighted in hearing the same.

Howe *Apuleius* was handled by the Bakers wife, which was a harlott. Cap. 40.

THe Baker which boughe me was an honest and sober man, but his wife was the most pestilent woman in all the worlde, insomuch that he endured many miseries and afflictions with her, so y I my selfe did secretly pitie his estate, and bewaile his euill fortune: for she had not one fault alone, but all the mischiefes that coulde be deuised, she was crabbed, cruell, lasciuious, dꝛoncken, obstinate,

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stinate, niggish, couetous, riotous in filthie expenses, &
 an enemy to faith and chastitie, a despiser of all the gods,
 whome other did honour, one that affirmed that she had There is
malice at
the heart
woman.
 a God by her selfe, whereby she deceiued all men, but e-
 specially her poore husband, one that abandoned her bo-
 die to continuall whooredome: This mischieuous queene
 hated me in such sorte, that she commaunded every day
 before shee was vp, that I shoulde be put in the mill to
 grinde: and the first thing which shee woulde doe in the
 morning, was to see me cruelly beaten, and that I should
 grinde when the other beastes did feede and take rest:
 When I saw that I was so cruelly handled, she gaue me
 occasion to learne her conuersation and life, for I sawe
 oftentimes a young man, which woulde priuily goe into
 her chamber, whose face I did greatly desire to see, but I
 could not by reason mine eyes were couered every day.
 And verely if I had bene free and at libertie, I woulde
 haue discovered all her abomination: she had an old wo-
 man, a bawde, a messenger of mischief that dayly haun-
 ted to her house, and made good chere with her, to the vt-
 ter vndoing and impouerishment of her husband, but I
 that was greatly offended with the negligence of Fotis,
 who made me an Ass, in steede of a Birde, did yet com-
 fort my selfe by this onely meane, in that to the misera-
 ble deformitie of my shape, I had long eares, whereby I
 might heare all things that was done: On a day I heard
 the olde bawd say to the Bakers wife.

Dame you haue chesen (without my counsell) a yong
 man to your louer, who as me seemeth, is dull, fearefull,
 without any grace, and dastardlike coucheth at the frow-
 ning looke of your odious husband, whereof you haue no
 delight nor pleasure with him: howe farre better is the
 young man Philesterus who is comely, beautifull, in the
 flower of his youth, liberall, courteous, valiant and stout
 against the diligent pries and watches of your husband,
 worthy to embrace the worthiest dames of this countrie,
 and worthy to weare a crowne of golde, for one part that
 he played to one that was iealous ouer his wife: Hear-
 ken

Thus olde
 bawdes set
 for yong
 knaues.

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ken howe it was & then iudge the diuersitie of these two louers: knowe you not one Barbarus a Senator of our towne, whome the bulgar people call likewise Scorpion for his seueritie of maners. This Barbarus had a gentle woman to his wife, whome he caused dayly to be enclosed within his house, with diligent custodie, then the bakers wife sayd, I know her very well, for we two dwelled together in one house: then you knowe (quod the olde woman) the whole tale of Philesterus. So verely (said she) but I greatly desire to know it: therefore I pray you mother tell me the whole storie. By & by y^e old woman which knew well to babble, began to tell as followeth.

Howe Barbarus being ieaalous ouer his wife, commaunded that shee shoulde be kept close in his house, and what happened. Cap. 41.

You shall vnderstande that on a day this Barbarus preparing himselfe to ride abroad, and willing to keepe the chastitie of his wife (whome he so well loued) alone to himselfe, called his man Myrmex (whose faith he had tried and proued in many thinges) and secretly committed to him the custodie of his wife, willing him that hee shoulde threaten, that if any man did but touch her with his finger as he passed by, he would not onely put him in prison, and binde him hand and fote, but also cause him to be put to death, or else to be famished for lacke of sustenance, which wordes he confirmed by an oath of all the Gods in heauen, and so departed away: When Barbarus was gone, Myrmex being greatly astonied of his masters threatnings, would not suffer his mistresse to go abroad, but as she sate al day a spinning, he was so carefull that he sate by her, when night came he went with her to the baines, holding her by the garment, so faithfull he was to fulfil the commandement of his master: Howbeit the beautie of this matron could not be hidden from the burning eyes of Philesterus, who considering her great chastitie, and how she was diligently kept by Myrmex, thought

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thought it impossible to haue his purpose, yet (indeuor-
ring by al kind of meanes to enterprise the matter, and
remembzing the fragilitie of man, that might be intised
and corrupted with money, since as by gold the Adamant
gates may be opened) on a day, when he found Myrmex
alone, he discovered his loue, desiring him to shew his fa-
uour, (otherwise hee shoulde certainly die) with assu-
rance that he neede not to feare when as he might priuily
be let in and out in the night, without knowledge of any
person. When he thought, with these and other gentle
wozds to allure and pick forward the obstinate mind of
Myrmex he shewed him glittering gold in his hand, saying
that he would giue his mistres twenty crownes and him
ten, but Myrmex hearing these wozds, was greatly trou-
bled, abhorring his mind to commit such a mischief:
wherefoze he stopped his eares, and turning his head de-
parted away: howbeit the glittering hiewe of these
crownes could neuer out of his mind, but being at home
he seemed to see the money before his eyes, which was so
worthy a pray, wherefoze poze Myrmex being in diuers
opynions could not tel what to do, for on the one side hee
considered the promise which he made to his master, &
the punishment that shoulde ensue if he did contrarie. On
the other side he thought of the gaine, and the passing
pleasure of the crownes of gold, in the end the desire of
the money did more preuaile then the feare of death, for
the beutie of the flowzishing crownes did so sticke in his
mind, that where the menaces of his master compelled
him to tarry at home, the pestilent auarice of gold egged
him out a doores, wherfoze putting al shame aside, with-
out further delay, he declared al the whole matter to his
mistres, who according to the nature of a woman, when
she heard him speake of so great a summe, she bound cha-
stite in a string, and gaue authoritie to Myrmex to rule
her in that case, Myrmex seeing the intent of his mistres,
was verie glad, and for great desire of the gold, he ranne
hastely to Philesiterus declaring that his mistres was
consented to his mind, wherfoze he demanded the golde

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which he promised. Then incontinently Philesterus delivered him ten crownes, and when night came, Myrmex brought him disguised into his mistresses chamber. About midnight when he and she were naked together, making sacrifice vnto the Goddesse Venus, beholde her husband (contrarie to their expectation) came and knocked at the doore, calling with a lowde voice to his seruāt Myrmex: whose long tarrying increased the suspition of his maister, in such sort that he threated to beate Myrmex cruelly: but he being troubled with feare, and giuen to his latter shifts, excused the matter saying: that he could not find the key: by reason it was so darke. In the meane season Philesterus hearing the noise at the doore, slipt on his coate and priuelie ranne out of the chamber. When Myrmex had opened the doore to his maister that threated terribly, and had let him in, he went into the chamber to his wife: In the meane while Myrmex let out Philesterus, and barred the doores fast, & went againe to bed. The next morning when Barbarus awaked, hee perceiued two unknowne slippers lying vnder his bed, which Philesterus had forgotten when he went awaie. Then he conceiued a great suspition and iealousie in mind, howbeit he would not discouer it to his wife, neither to any other person, but putting secretly the slippers in his bosome, commanded his other seruants to binde Myrmex incontinently, and to bring him bound to the Iustice after him, thinking verely that by the meane of the slippers he might boult out the matter. It fortuneth that while Barbarus went towards the iustice in a fury & rage, and Myrmex fast bound, followed him weeping, not because he was accused befoze his master, but by reason he knew his owne conscience guiltie: behold by aduerture Philesterus (going about earnest busines) fortuneth to meete with them by the waie, who fearing the matter which he committed the night befoze, and doubting lest it should be knowen, did sodeinly inuent a meane to excuse Myrmex, soz he ran vpon him and beate him about the head with his fists saying: Ah mischeuous varlet that thou

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thou art, and periured knaue: It were a good dede if the
 Goddesse & thy master here, woulde put thee to death, for
 thou art worthe to be imprisoned and to weare out these
 irons, that stealest my slippers away when thou werest at
 my baines yester night. Barbarus hearing this returned
 incontinently home, and called his seruant Myrmex,
 commanding him to deliuer the slippers againe to the
 right owner. The old woman had scant finished her tale
 when the Bakers wife gan say: Merely she is blessed and
 and most blessed, that hath the fruition of so worthe a
 louer, but as for me poore miser, I am fallen into the
 hands of a coward, who is not onely afraid of my husband
 but also of euerie clap of the mil, and dares, not doe no-
 thing, befoze the blind face of yonder scabbed Ass. When
 the old woman answered, I promise you certainly if you
 wil, you shal haue this yong man at your pleasure, and
 therewithal whē night came, she departed out of her cham-
 ber. In the meane season, the Bakers wife made readie a
 supper with abundance of wine and exquisite fare: so
 that there lacked nothing, but the cumming of the yong
 man, for her husband supped at one of her neighbours
 houses. When time came that my harnesse should be ta-
 ken off and that I should rest my selfe, I was not so ioy-
 full of my libertie, as when the baile was taken from
 mine eies, I should see al the abomination of this mis-
 cheuous queane. When night was come and the sunne
 gone downe, behold the olde batwde and the yong man,
 who seemed to me but a child, by reason he had no beard,
 came to the doore. Then the Bakers wife kissed him a
 thousand times and receiued him curteously, placed him
 downe at the table: but he had scarce eaten the first mor-
 sel, when the good man (contrarie to his wines expectati-
 on) returned home, for shee thought he would not haue
 come so soone: but Lord how she cursed him, praying god
 that he might breake his necke at the first entrie in. In
 the meane season, she caught her louer and thrust him in-
 to the bin where she bolted her flower, and dissimuling
 the matter, finely came to her husband, demanding why

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he came home so soone, I could not abide (quoth he) to see so great a mischefe and wicked facte, which my neighbors wife committed, but I must runne away: O harlot as she is, how hath she dishonoured her husband. I sweare by the goddesse Ceres, y if I had not seene it with mine eyes, I would neuer haue beleued it. His wife desirous to know the matter, desired him to tel what she had done: then he accorded to the request of his wife, and ignozant of the estate of his owne house, declared the mischance of another. You shal vnderstand (quoth he) that the wife of the Fuller my companion, who seemed to me a wise and chaste woman, regarding her owne honestie and profit of her house, was found this night with her knaue. For while we went to wash our hands, he and she were together: who being troubled by our presence ran into a corner, and she thrust him into a mew made with twigs, appointed to laye on clothes to make them white with y smoke of fume and brymstone. Then she sat down with vs at the table to colour the matter: in the meane season the yong man couered in the mew, coulde not forbear sneaking, by reason of the smoke of the brymstone. The good man thinking it had bene his wife that sneaked, cried, Christ help. But when he sneaked more and more, he suspected the matter, and willing to know who it was, rose from the table, and went to the mew, where he found a yong man welnigh dead with smoke. When he vnderstode the whole matter, he was so inflamed w anger that he called for a sword to kill him, and vndoubtedly he had killed him, had I not restrained his violent hands from his purpose, assuring him, that his enimie would die with the force of the brymstone, without the harme which he should doe. Howbeit my words would not appease his furie, but as necessity required he took y yong man welnigh choked, and carried him out at the dores. In the meane season, I counsailed his wife to absent her selfe at some of her neighbours houses, till the scholar of her husband was pacified, lest he should be mused against her, as he was against the yong man. And so

so being wearie of their supper I forthwith returned home. When the baker had told his tale, his impudent wife began to curse and abhorre the wife of the fuller, and generally al other wiues, which abandon their bodies with any other then with their owne husbands, breaking the faith and bond of marriage, whereby shee said, they were worthe to be burned a line. But knowing her owne guiltie conscience and proper whozedome, lest her louer should be hurt lying in the bin, she willed hir husband to goe to bed, but he hauing eaten nothing, said that he would sup before he went to rest: whereby she was compelled maugre her eien, to set such things on the table as she had prepared for her louer.

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But I, considering the great mischief of this wicked queane, deuised with my selfe how I might reueale the matter to my master, and by kicking away the couer of the binne (where like a snayle the young man was couched) to make her whozedome apparaunt and knowne. At length I was ayded by the prouidence of God, for there was an olde man to whome the custodie of vs was committed, that draue me poore Asse, and the other horses the same time to the water to drinke, then had I good occasion ministred, to reuenge the iniurie of my master, for as I passed by, I perceyued the fingers of the young man vpon the side of the binne, and lifting vp my hoies, I spurned off the flesh with the force of my hoies, whereby he was compelled to erie out, and to throlwe down the binne on the ground, & so the whozedome of the Bakers wife was knowen and reuealed. The Baker seeing this, was not little moued at the dishonellie of his wife, but he toke the young man trembling for feare by the hand, and with colde and courteous wordes spake in this sort: Feare not my sonne, nor thinke that I am so barbarous or cruell person, y I would stifle thee vp with the smoke of Sulphur as our neighbor accusometh, nor I wil not punish thee according to the rigour of the lawe of Iulia, which commaundeth y adulterers should be put to death: No no, I will not execute my crueltie against so faire & comely

comely a young man as you be, but wee will deuide our pleasure betwene vs, by lying all three in one bedde, to the ende there may be no debate nor dissention betwene vs, but that eyther of vs may be contented, for I haue alwayes liued with my wife in such tranquillitie, that according to the saying of the wise men, whatsoeuer I say, she holdeth for law, and indeede equitie will not suffer, but that the husband should beare moze authoritie then the wife: with these and like wordes hee lead the young man to his chamber, and closed his wife in another chamber, whereby hee might reuenge his enemye at his pleasure. On the next morrowe, hee called two of the most sturdiest seruants of his house, who helde vp the young man, while he scourged his buttockes wel fauouredly w rodde like a childe. When he had well beaten him, he sayd: Art not thou ashamed, thou that art so tender and delicate a childe, to desire the violation of honest marriages, and to defame thy selfe with wicked liuing, whereby thou hast gotten the name of an adulterer. After he had spoken these and like wordes, he whipped him againe, & chased him out of his house: The young man, who was the comelyest of all the adulterers, ranne away, and did nothing else that night, saue onely bewaile his striped & painted buttockes: Some after the Baker sente one to his wife, who diuorced her away in his name, but she beside her owne naturall mischiese, (offended at this great contumelie, though shee had worthely deserued the same) had recourse to wicked artes and trumperie, neuer ceasing till she had found out an Enchauntresse, who (as it was thought) could doe what she woulde with her Sozcerye and coniuration. The Bakers wife began to intreate her, promising that she woulde largely recompence her, if she coulde bring one of these thinges to passe, eyther to make that her husbände may be reconciled to her againe, or else if he would not agree thereto, to sende an ill spirit into him, to dispossesse the spirit of her husband. When the witch with her abhominable science, beganne to coniure & to make her Ceremonies, to turne the heart of

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of the Baker to his wife, but all was in vaine. Wherefore considering on the one side that shee coulde not bring her purpose to passe, and on the other side the losse of her gaine, she ranne hastily to the Baker, threatening to send an euill spirit to kill him, by meane of her coniurations. But peradventure some scrupulous reader may demaund me a question, howe I, being an Asse, and tyed alwaies in the milhouse, could knowe the secretes of these women: Merely I answered, notwithstanding my shape of an Asse, I had the sense and knoweledge of man, and curiously endeauoured to knowe out such iniuries as were done to my master. About noone there came a woman into the Milhouse, very sorrowfull, raggedly attired, with bare fete, meigre, ill fauoured, and her hayre scattering vpon her face: This woman toke y Baker by the hand, and saying that she had some secret matter to tell him, went into a chamber, where they remained a good space, till all the cozne was ground. When as the seruantes were compelled to call their master to giue them more cozne, but when they had called very often, and no person gaue answer, they began to mistrust, insomuch that they brake open the doore: when they were come in, they could not finde the woman, but onely their master hanging dead vpon a rafter of the chamber, whereupon they cryed and lamented greatly, & according to the custome, when they had washed themselues, they toke the body & buried it. The next morowe, the daughter of the Baker, which was married but a little before to one of the nexte Village, came crying and beating her breast, not because shee heard of the death of her father by any man, but because his lamentable spirite, with a halter about his necke appeared to her in the night, declaring y whole circumstance of his death, and how by inchauntment he was descended into hell, which caused her to thinke that her father was dead. After that she had lamented a good space, and was somewhat comforted by the seruantes of the house, and when nine dayes were expired, as inheretrix to her father, she solde away all the substance of the house,

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house, whereby y goods chanced into diuers mens hands.

Howe *Apuleius* after the Baker was hanged, was solde to a Gardener, and what dreadfull thinges happened.
Cap. 42.

There was a poore Gardener amongst the rest, which bought me for the summe of fiftie pence, which seemed to him a great price, but he thought to gayne it againe by the continuall trauaile of my body. The matter requi-
reth to tell likewise, howe I was handled in his seruice. This Gardener accustomed to drine me, every morning laded with hearbes to the next village, and when he had solde his hearbes, he woulde mount vpon my backe and retourne to the garden, and while he digged the grounde and watered the hearbes, and went about other busines, I did nothing but repose my selfe with great ease, but when Winter approached with sharpe haile raine and frostes, and I standing vnder a hedge side, was welnigh killed vp with colde, and my master was so poore that he had no lodging for himselfe, much lesse had he any litle or place to couer me withall, for he himselfe alwayes lay vnder a little rose shadowed with boughes. In the morning when I arose, I found my shofes shruelled together with cold, and vnable to passe vpon the sharpe ice, & frosty mire, neither could I fill my belly with meate, as I accustomed to doe, for my master and I supped together, and had both one fare: howbeit it was verie slender since as we had nothing else sauing olde and vnsauourie sallets which were suffered to grow for sate, like long broomes, and that had lost al their sweete sappe and iuice.

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It fortunied on a day that an honest man of the next village was benighted and constrained by reason of the raine to lodge (very lagged and weary) in our garden, where although hee was but meanely receiued, yet it serued wel inough considering time and necessitie. This honest man to recompense our entertainment, promised to giue my master some coyne, oyle, and two bottels of wine:

Lucius Apuleius

wine: wherefore my master not delaying the matter, laded me with sackes and battels, and rode to the towne which was seauen miles off.

When we came the honest mans house, he entertained and feasted my master exceedingly. And it fortuned while they ate and dranke together as signe of great amitie: there chanced a strange and dreadfull case: for there was a Hen which ranne hackling about the yard, as though she would haue laied an Egge. The good man of the house perceiuing her, said: O good and profitable pulle y feedest vs euerie day with thy fruite, thou seemest as though thou wouldest giue vs some pittance for our dinner: Hoe boy put the Pannier in the corner that the Hen may lay. Then the boy did as his master commanded, but the Hen forsaking the Pannier, came towards her master and laid at his foete not an egge, which euery man knoweth, but a Chickin with feathers, clawes, and sies, which incontinently ran peeping after his damme. By and by happened a moze strange thing, which would cause any man to abhorre: vnder the table where they sate, the ground opened, & there appeared a great welle and fountaine of bloud, insomuch that the dzops thereof spzirkled about the table. At the same time while they wondzed at this dreadful sight, one of the seruants came running out of the Seller, and told that al the wine was boyled out of the vesselles, as though there had binne some great fire vnder. By and by a Weasell was scene, that dzeue into the house a dead serpent, and out of the mouth of a Sepheards dog leaped a liue frog, and immediately after one brought word that a ram had strangled, the same dog at one bit. Al these things that happened, astonied the good man of the house, and the residue that were present, insomuch that they could not tel what to do, or with what sacrifice to apease the anger of the gods. While euerie man was thus stroken in feare, beholde, one brought word to the good man of the house, that his thre sonnes who had bene brought vp in good literature, and endued with good manners were dead, for they thre had great acquaintance and ancient amitie with a poore

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man which was their neighbour, and dwelled hard by the: and next vnto him dwelled another yong man very rich both in lands and goods, but bending from the race of his progenies dissentions, and ruling himselfe in the towne according to his own wil. This yong royster did mortally hate this poore man, insomuch that he would kil his sheepe, scale his oren, and spoyle his corne and other fruits before the time of ripenes, yet was hee not contented wth this, but he would encroch vpon the poore mans ground, and clayme al the heritage as his owne. The poore man which was verie simple and feareful, seeing al his goods taken away by the auarice of the rich man, called together and assembled manie of his friends to shew them all his land, to the ende he might haue but so much ground of his fathers heritage, as might burie him. Amongst whom, he found these three brethren, as friends to helpe and aide him in his aduersity and tribulation.

Howbeit, the presence of these honest Citizens, coulde in no wise perswade him to leaue his extort power, no nor yet to cause any temperance of his tongue, but the more they went about with gentle words to tel him his faults, the more would he fret and likewise fume. Swearing al the oathes vnder God, that he little regarded the presence of the whole citie, whereupon incontinently he commanded his seruants to take the poore man by the eares, and carrie him out of his ground, which greatlie offended al the standers by. Then one of the brethren spake vnto him somewhat boldly, saying: It is but a folly to haue such affiance in your riches, whereby you should vse your tyranie against the poore, when as y^e law is common for al men, and a redresse may be had to suppress your insolencie. These words chafed him more, the the burning oile, or flaming brimstone, or scourge of whippes, saying: that they should be hanged and their law too, before he would be subiect vnto any person: and therewithal he called out his bandogges and great masties, which accustomed to eate the karrain and carcasses of dead beasts in the fields, and to set vpon such as passe by

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by the way, then he commanded they should be put vpon
 al the assistance to teare them in peces: who as soone as
 they heard the hisse of their master, ran fiercely vpon the,
 inuading them on euerie side, insomuch that the more
 they fled to escape away, the more cruell and terrible
 were the dogges. It fortuned amongst al this fearefull
 companie, that in running, the yongest of the three bre-
 thren stumbled at a stone, and fel downe to the ground:
 When the dogs came vpon him and tare him in peces
 with their teeth, whereby he was compelled to crie for
 succour: His other two brethren hearing his lamenta-
 ble voice ranne towards him to helpe him, casting their
 sloakes about their left armes, toke vp stones to chase a-
 way the dogges, but al was in vaine, for they might see
 their brother dismembred in euerie part of his bodie:
 The lying at the verie point of death, desired his bre-
 thren to reuenge his death against that cruel tirant: And
 therewithal he gaue vp the ghost. The other two bre-
 thren perceiuing so great a murther, and neglecting their
 owne lines, like desperate persons dressed themselves a-
 gainst the tyrant, and threw a great number of stones at
 him, but the bloudie these exercised in such and like mis-
 chiefes, toke a speare and thrust it cleane through the bo-
 dy: howbeit he fel not downe to ground. For the speare
 that came out at his back ran into the earth, and sustei-
 ned him vp by and by came one of this tyrants seruants
 the most surdiest of the rest to helpe his master, who at
 the first coming toke vp a stone and threw at the third
 brother, but by reason the stone ran along his arme it did
 not hurt him, which chanced otherwise then al mens ex-
 pectatiō was, by and by the yong man feigning that his
 arme was greatly wounded, spake these words vnto the
 cruel bloudsucker: now maist thou, thou wretch, triumph
 vpon the destruction of al our family, now hast thou fed
 thy insatiable crueltie with the bloud of three brethren,
 now maist thou reioyce at the fall of vs Citizens, yet
 thinke not but that how farre so euer thou dost remone
 and extend the bounds of thy land, thou shalt haue some

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neighbour, but howe greatly am I sorrie in that I have lost mine arme wherewithall I minded to cut off thy head, when hee had spoken these words: The furious these drew out his dagger, and running vpon the yong man thought verely to haue slaine him, but it chanced otherwise: For the yong man resisted him stoutly, and in buckling together by violence wrested the dagger out of his hand: which done, he killed the rich these with his owne weapon, and to the intent the yong man would escape the hands of the seruants which came running to assist their master, with the same dagger he cut his owne throat. These things were signified by the strange and dreadful wonders which fortunued in the house of the good man, who after he had heard these sorrowful tidings could in no wise waape, so farre was he stricken with dole, but presently taking his knife wherewith he cut his chafe and other meate before, hee cut his owne throte likewise, in such sort that he fell vpon the bord and imbraced the table with the streames of his bloud, in most miserable manner. Hereby was my master the Gardener deprived of his hope, and paying for his dinner the watric teares of his eies, mounted vpon my back and so we went home ward the same way as we came.

How *Apuleius* was found by his shadow. Chap. 43.

As we passed by the way we mette with a tall souldier (for so his habite and countenaunce declared) who with proude and arrogant woordes spake to my master in this sort: *Quorsum vacuum ducis Asinum?* My master somewhat astonied at the straung sights which he sawe before, and ignozant of the Latine tongue, roade on and spake neuer a worde: The souldier vnable to refraine his insolence, and offended at his silence, strake him on the shoulders as hee late on my backe, then my master gentlie made answer y he vnderstood not what he saide, wheremat the souldier angerly demaunded againe, whether he roade with his Ass: Harry (quoth he) to the next Title:

Citie: but I (quoth the souldier) haue néede of his helpe, to carrie the trusses of our Captaine from yonder castel, and therewithall he tooke me by the haulter and woulde violently haue taken me away: but my maister wiping away the blood of the blow which he receiued of the souldier, desired him gently & ciuilly to take some pitie vpon him, and to let him depart with his owne, swearing and affirming that his slow Ass, welnigh dead with sickness, coulde scarce carrie a fewe handfuls of hearbs to the next towne, much lesse he was able to beare any greater trusses: but when he sawe the souldier woulde in no wise be intreated, but redy with his staffe to cleaue my maisters head, my maister fell downe at his fete, vnder colour to moue him to some pitie, but when he sawe his time, hee tooke y^e souldier by the legs and cast him vpon the ground: When he buffeted him, thumped him, bitte him, and took a stone and beate his face and his sides, that he coulde not turne or defende himselfe, but onely threaten that if euer he rose, he woulde choppe him in pecies. The Gardener when he heard him say so, drew out his iauelin which he had by his side, and when hee had throwne it away, hee knockt and beate him more cruelly then he did before, insomuch that the Souldier coulde not tell by what meanes to saue himselfe, but by feining that he was dead. Then my master tooke the iauelin & mounted vpon my backe, riding in all haste to the next village, hauing no regard to goe to his garden, and when he came thither, hee turned into one of his friendes house & declared al the whole matter, desiring him to saue his life, and to hide himselfe and his Ass in some secret place, vntill such time as all daunger were past. Then his friende not forgetting the ancient amitie betwéen them, entertained him willingly and drew me vp a paire of staires into a chamber, my master crept into a chest, and lay there with the couer closed fast: The souldier (as I afterwards learned) rose vp as one awaked from a drunken slape, but hee coulde scarce go by reason of his wounds: howbeit at length by little and little thzough aide of his staffe he came to the
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towne, but he would not declare the matter to any person nor complaine to any iustice, lest he should be accused of cowardise or dastardnesse, yet in the end he told some of his companions of all the matter that happened, then they tooke him and caused him to be closed in some secret place, thinking that beside the iniurie which hee had receyued, he should be accused of the breach of his faith, by reason of the losse of his speare, and when they had learned y^e signes of my maister, they went to search him out: at last there was an vnfaithfull neighbour that tolde thē where we were, then incontinently the souldiers wente to the Iustice, declaring that they had lost by the way a siluer goblet of their Captains, and that a Gardener had found it, who refusing to redeliuer the gobblet, was hidden in one of his friendes houses: by & by the Magistrats vnderstanding the losse of y^e Captaine, came to the doores where we were, and commaunded our host to deliuer my maister vpon paine of death: howbeit these threathnings could not enforce him to confesse that hee was within his doores, but by reason of his faithfull promise and for the saueguard of his friend: he said, that he sawe not the gardener a great while, neither knewe where he was: the souldiers said contrary, whereby to knowe the veritie of the matter, the Magistrates commaunded their seargeants and ministers to search euery corner of the house, but when they coulde finde neither Gardener nor Alce: There was a great contention betwene y^e souldiers and our Host, for they sayd we were within the house: and he said no, but I that was very curious to knowe the matter, when I heard so great a noyse, put my head out of the windowe to learne what the stirre and tumult did signifie. It fortuned that one of the souldiers perceiued my shadow, whereupon he began to crie, saying: that he had certeinly seene me, then they were all glad and came vp into the chamber, and pulled me downe like a prisoner, when they had sounde mee, they doubted nothing of the gardener, but sacking about more narrowly, at length they found him couched in a chest. And so they brought out

out the poore gardener to the Iustices, who was committed immediatly to prison, but they could neuer forbear laughing from the time they founde me by my shadowe, wherefore is risen a common Proverbe: The shadowe of the Asse.

The tenth Booke of *Lucius Apuleius* of the Golden Asse.

Howe the souldier draue *Apuleius* away, and howe he came to a Captaines house, and what happened there.
Cap. 44,



The next day howe my maister the Gardener spedde, I knewe not, but the gentle souldier, who was well beaten for his cowardise, lead me to his lodging wout the contradiction of any man: Where he laded me well, & garnished my body (as seemed to me) like an Asse of armes. For on the one side I bare an helmet that shined exceedingly: On the other side a Target that glistered more a thousand folde. And on the toppe of my burthen he had put a long speare, which thinges hee placed thus gallantly, not because he was so expert in war (for the Gardener proued the contrarie) but to the ende he might feare those which passed by, when they saw such a similitude of warre. When we had gone a good part of our iourney, ouer the plaine & easie fieldes, wee fortun'd to come to a little towne, where we lodged at a certaine captaines house. And there the souldier toke mee to one of the seruants, while he himselfe went toward his captaine: Who had the charge of a thousand men. And when we had remained there a few daies, I vnderstood of a wicked and mischeuous fact committed there, which I haue put in writing to y^e end you may know the same.

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The tenth booke of

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The master of the house had a sonne instructed in good literature, and endued with vertuous manners, such a one as you would desire to haue the like, long time before his mother died. And whē his father married a new wife, and had another child of the age of xii. yeares. The stepdame was more excellent in beutie then honesty: for she loued this yong man her sonne in law, either because she was unchast by nature, or because she was enforced by fate of stepmother, to commit so great a mischief. Gentle reader, thou shalt not reade of a fable, but rather a tragedie: This woman when her loue began first to kinde in her heart, could easily resist her desire and inordinate apitite by reason of shame and feare, lest her intent should be knowne: But after it compassed and burned euery part of her brest, she was compelled to yeld vnto the raging flame of Cupid, and vnder colour of the disease & infirmitie of her bodie, to conceale the wound of her restlesse mind. Euerie man knoweth wel the signes and tokens of loue, and the maladie conuenient to the same: Her countenance was pale, her eies sorrowful, her knees weake, and there was no comfort in her, but continuall weeping and sobbing, insonmuch you would haue thought that she had some spice of an ague, sauing that she wept vnmeasurably: the Physicians knewe not her disease, when they felt the beating of her vaines, the intemperance of her heart, the sobbing sighs, and her often tossing of euerie side: No, no, the cunning Physician knew it not, but a scholer of Venus Court might easily coniect the whole. After that she had beene long time tormented in her affliction, and was no more able to conceale her ardent desire, she caused her sonne to be called for, (which word sonne shee would saine put away if it were not for shame:) Then he nothing disobedient to the commandement of his mother, with a sad and modest countenance, came into the chamber of his stepdame, the mother of his brother, but shee speaking neuer a word was in great doubt what she might do, and could not tell what to saie first by reason of shame. The yong man suspecting no ill, with

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With humble crerte demanded the cause of her present
disease. Then she hauing found an occasion to utter her
intent, with weeping eyes and couered face, began boldly
to speake vnto him in this maner. Thou, thou, art the ori-
ginal cause of all my dolour: Thou art my comfort and
onely health, for those thy comly cies are so fastned with
in my brest, that vlesse thou succour me, I shal certainly
die: Haue pittie therfore vpon me, be not the occasion of
my destruction, neither let thy conscience reclaime to of-
fend thy father, when as thou shalt saue the life of thy
mother. Moreover since thou dost resemble thy fathers
shape in euery point, it giueth me cause the more to fan-
cie thee: Now is ministred vnto thee time and place: Now
hast thou occasion to worke thy wil, seeing that we are a-
lone. And it is a common saying:

Neuer knowen, neuer done.

This young man troubled in mind, at so sodeine an ill
although hee abhorred to commit so beastly a crime, yet
hee would not cast her off wth a present deniall, but warlike
pacified her mind with delaie of promise. Wherefore hee
promised to doe all according to her desire: And in the
meane season, he willed his mother to be of good chere,
and comfort her selfe til as he might finde some conueni-
ent time to come vnto her, when his father was ridden
forth: After which he got him away from the pestilent
sight of his stepdame. And knowing that this matter
touching the ruine of al the whole house, needed the coun-
sel of a wise and grane persons, he went incontinentlie
to a sage olde man and declared the whole circumstance
of the matter. The olde man after long deliberation,
thought there was no better wale to auoid the storme of
cruel fortune to come, then to runne awaie. In the meane
season this wicked woman impatient of hir lone, and the
long delaie of her son, egged her husband to ride abroad
into farre countreyes. And then she asked the yong man
the accomplishment of his promise, but he to rid himselfe
entirely from her hands, would find allwaies excuses, till
in the ende shee vnderstod by the messengers that came in

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and out, that he nothing regarded her. Then she by how much she loved him before, by so much and more she hated him now. And by & by she called one of her servants, ready to al mischieses: To whom she declared al her secrets. And there it was concluded betwene them two, that the surest way was to kill the yong man: Whereupon this varlet went incontinently to buy poison, which he mingled with wine, to the intent he would give it to the yong man to drinke, and thereby presently to kil him. But while they were in deliberation how they might offer it vnto him behold here happened a strange adventure. For the yong sonne of the woman that came from schole at home (being verie thirstie) took the pot wherein the poyson was mingled, and ignorant of the venom, dranke a good draught thereof, which was prepared to kil his brother: whereby hee presently fell downe to the ground dead. His scholemaster seeing this sodain chance, called his mother, and al the servants of the house with a lowde voice. Incontinently euerie man declared his opinion, touching the death of the child: but the cruel woman the onely example of stepmothers malice, was nothing moved by the bitter death of her sonne, or by her owne conscience of paracide, or by the misfortune of hir house, or by the dolour of her husband, but rather deuised the destruction of al her familie. For by and by she sent a messenger after her husband to tel him the great misfortune which happened after his departure. And when he came home the wicked woman declared that his sonne had empoysoned his brother, because he would not consent to his wil, and told him diuers other leasings, adding in the end that he threatned to kil her likewise, because she disconceed the fact: Then the unhappie father was broken with double dolour of the death of his two children, for on the one side he saw his yonger sonne slaine before his eyes, on the other side, he seemed to see the elder condemned to die for his offence: Againe, where he beheld his wife lament in such sort, it gaue him further occasion to hate his sonne more deably, but the funeralls of his

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his yonger sonne were scarce finished, when the old man the father with weeping eyes euen at the returne from the grane, went to the iustice and accused his son of the slaughter of his brother, & how he threated to slay his wife, whereby the rather at his weeping and lamentation, he moued al the magistrates & people to pittie; inso much that without any delay, or further inquisition they cried all that he should be stoned to death, but the iustices fearing a farther inconuenience to arise by the particular vengeance, and to the end there might fortune no sedition amongst the people, praised the decurions and other officers of the citie, that they might procede by examination of witnesses, and with order of iustice according to the ancient custom, before the iudging of any baslie sentence or iudgement, without the hearing of the contrarie part, like as the barbarous and cruel tirants accustomed to vse: otherwise they should giue an ill example to their successors. This opinion pleased euerie man, wherefore the senatours and counsellors were called, who being placed in order according to their dignity, caused the accuser and defender to be brought forth, and by the example of the Athenian law, and iudgement material, their Aduocates were commanded to plead their causes briefly, without preambles or motions of the people to pittie, which were too long a proceffe. And if you demand how I vnderstood al this matter, you shal vnderstand that I heard many declare the same, but to recite what words the accuser vsed in his inuectiue, what answer the defender made, the orations and pleadings of each partie, verely I am not able to do: for I was fast bound at the manger. But as I learned and knew by others, I wil God willing declare vnto you. So it was ordered, that after the pleadings of both sides was ended, they thought best to trie and houlte out the veritie by witnesses, al presumptions and likelihood set apart, and to call in the seruant, who onely was reported to know all the matter: by and by the seruant came in, who nothing abashed at the fear of so great a iudgement, or at the pre-

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sence of the iudges, or at his owne guiltie conscience, which he so finely fained, but with a bolde countenance presented himselfe before the Iustices and confirmed the accusation against the yong man, saying: O yee iudges, on a day whē this yong man loathed and hated his step-mother, he called me, desiring me to poyson his brother, whereby he might reuenge himselfe, and if I would do it and keep the matter secret, he promised to giue me a good reward for my paines: but when the yong man perceiued that I would not accoord to his wil, he threated to slay me, whereupon he went himselfe and bought poyson, and after tempred it with wine, and then gaue it mee to giue the child, which when I refused, he offered it to his brother with his owne hands. When the barlet with a trembling countenance had ended these words which seemed a likelihood of truth, the iudgement was ended: neither was there found any iudge or counsellor, so merciful to the yong man accused, as would not iudge him culpable, but that he should be put and solwen in a skin, with a dogge, a Cocke, a Snake, and an Ape, according to the lawe against parricides: wherefore they wanted nothing, but (as y^e ancient custome was) to put white stones and black into a pot, and to take them out againe, to see whether the yong man accused should bee acquitted by iudgment or condemned, which was a thing irreuocable.

In the meane season he was deliuered to the handes of the executioner. But there arose a sage and ancient physician, a man of a good conscience and credite throughout all the citie, that stopped the mouth of the pette wherein the stones were cast, saying: I am right gladde ye reuerend Iudges, that I am a man of name and estimation amongst you, whereby I am accompted such an one as will not suffer any person to be put to death by false and vnttrue accusations, considering there hath bene no homicide or murder committed by this young man in this case, neither you (being sworn to iudge vprightly) to be misinformed and abused by inuented lyes and tales. For I cannot but declare & open my conscience, least I should

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he founde to beare small honour and faith to the Gods, wherefore I pray you giue care, and I will show you the whole trueth of the matter. You shall vnderstande that this seruauant which hath merited to be hanged, caue one of these dayes to speake with me, promising to giue me a hundred crownes, if I would giue him a present poyson, which would cause a man to dye sodainely, saying, that he woulde haue it for one that was sicke of an incurable disease. to the ende hee might bee deliuered from all torment, but I smelling his craftie and subtile fetch, & fearing least he would worke some mischiefe withall, gaue him a drinke: but to the intent I might cleare my selfe from all daunger that might happen, I woulde not presently take the money, which he offered. But least any of the crownes should lacke waight or be founde counterfeit, I willed him to seale the purse wherein they were put, with his manuell signe, whereby the next day we might goe together to the goldsmith to trie them, which he did, wherefore vnderstanding y he was brought present befoze you this day, I hastily commaunded one of my seruantes to fetch the purse which hee had sealed, and here I bring it vnto you to see whether he will deny his owne signe or no: and you may easily coniect that his wordes are vnttrue, which he alleadged against the young man, touching the buying of the poyson, considering hee bought the poyson himselfe. When the Physitian had spoken these wordes, you might perceyue how the traitorous knaue chaunged his colour, how he sweat for feare, how he trembled in euery part of his body: and how hee set one legge vpon another, scratching his head and grinning his teeth, whereby there was no person but woulde iudge him culpable. In the ende, when hee was somewhat returned to his former subtiltie, he began to deny all that was said, and stoutly affirmed that the Physitian did lye. But the Physitian perceyuing that he was rayled at and his wordes denyed, did neuer cease to confirme his sayinges, and to disproue the varlet, till such time as the Officers by the commaundement of y Judges, bound

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his handes and brought out the scale, wherewith he had sealed the purse, which augmented the suspicion which was conceived of him first. Howbeit, neither the feare of the wheele or any other torment according to the vse of the Grecians, which were readie prepared, no, no: yet the fire coulde enforce him to confesse the matter, so obstinate and grounded was he in his mischieuous mind. But the Physition perceiuing that the menaces of these tormentes did nothing preuaile, gan say: I cannot suffer or abide y^e this young man who is innocent, should against all lawe and conscience, bee punished and condemned to die, and the other which is culpable, shoulde escape so easily, and after rooke and flowte at your iudgement: for I wil giue you an euident p^{ro}ofe and argument of this present crime. You shall vnderstand, that when this captife demaunded of mee a present and strong poyson, considering that it was not my parte to giue occasion of any others death, but rather to cure and saue sicke persons by meane of medicines: and on the other side, fearing least if I should denie his request, I might minister a further cause of his mischiese, either that he would buy poyson of some other, or else returne & worke his wicked intente, with a sword or some dangerous weapon, I gaue him no poyson, but a doling drinke of Mandragora, which is of such force, y^e it will cause any man to sleepe as though he were dead. Neither is it any maruaile if this most desperate man, who is certainly assured to be put to death, or dayned by an auncient custome, can suffer & abide these facill and easie tormentes, but if it bee so that the childe hath receiued the drinke as I tempered it with mine owne handes, he is yet aliue and doth but sleepe, and after his sleepe he shall returne to life againe, but if he be dead indeede, then may you further enquire of the causes of his death. The opinion of this auncient Physition was sound good, and euery man had a desire to goe to the Sepulchre where the childe was layde, there was none of the Iustices, none of any reputation of the towne, no: any of the common people, but went to see this straung sight. Amongst

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mongst them all, the father of the childe remooued with his owne hands the stone of the Sepulchre, and sounde his sonne rising vp after his dead and soporiferous sleepe, whome when he beheld, he imbraced him in his arms, and presented him befoze the people, with great ioy and consolation, & as he was wrapped & bounde in his graue, so he brought him befoze the Judges, whereupon y^e wickednes of the seruauant, and the treason of the stepdame was plainly discovered, & the veritie of the matter reuealed, whereby the woman was perpetually exiled, the seruant hanged on a gallows, and the Philition had the crownes, which was prepared to buye the popson. Beholde how the fortune of the old man was chaunged, who thinking to be depriued of al his race and posteritie, was in one moment made the father of two childezen. But as for me, I was ruled and handeled by fortune, according to her pleasure.

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Howe *Apuleius* was solde to two brethren, whereof one was a Baker and the other a Cooke, and how finely & daintely he fared: Cap. 45.

The Souldier that payed neuer a pennie for me, by the commaundement of his Capitaine, was sent vnto Rome, to carrie letters to the great Prince, and Generall of the Campe. and befoze he went, he solde me for a leauen pence to two of his companions, being seruants to a man of worship, whereof one was a Baker that baked swete bread and delicacies, the other a cooke, which dressed fine and excellent meats for his master, these two liued in common, & would digne me from place to place, to carrie such thinges as was necessarie, insomuch that I was receiued by these two, as a thirde brother & companion, and I thought I was neuer better placed, then with them: for when night came that supper was done, and their businesse ended, they woulde bring many good morsels into their chamber for themselves. One woulde bring pigges, chickens, fish, and other good meates, the other

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other fine bread, pasties, tarts, custards & other delicats
iounckets dipped in honnie. And whē they had shut their
chamber dore, and went to the baynes: (O Lorde) howe
I woulde fill my guttes with these goodly dishes: neither
was I so much a foole, as so very an Ass, to leaue y^e dain-
tie meats, and to grinde my teeth vpon hard hay. In this
sorte I continued a great space, for I played the honest
Ass, taking but a little of one dish, and a little of ano-
ther, whereby no man mistrusted me. In the end, I was
more hardier and began to deuoure the whole messes of
the swete delicates, which caused the Baker and y^e cooke
to suspect, howbeit they nothing mistrusted me, but sear-
ched about to apprehend the thiefe. At length they began
to accuse one another of theft, and to set the dishes and
morsells of meate in order, one by another, because they
would learne what was taken away, whereby one of
them was compelled to say thus to his fellow. Is it rea-
son to breake promise and faith in this sort, by stealing a-
way the best meate, and to sel it to augment thy good, and
yet neuerthelesse to haue thy part in the residue that is
left: if our partnership do mislike thee, we will be part-
ners and brothers in other things, but in this we will
breake off: for I perceiue that the great losse which I su-
stain, wil at length be a cause of great discord betwene
vs. Then answered the other, verely I praise thy great
constancie and subtilnes, in that (when thou hast secret-
ly taken away the meate) dost begin to complaine first,
whercoas I by long space of time haue suffered the, be-
cause I would not seeme to accuse my brother of theft, but
I am right glad in that we are fallen into communicati-
on of the matter, lest by our silence, like contentiō might
arise betwene vs, as fortunēd betwene Eteocles and his
brother. When they had reasoned together in this sort,
they swore both earnestly, that neither of them shal-
d take away any iot of the meate, wherfore they conclu-
ded to serch out the thiefe by al kind of meanes. For they
could not imagin or thinke, the Ass, who stode alone
there, would eate any such meates, neither could they
think

thinke that mice or flies, were so ravenous, as to deuour
 er whole dishes of meate, like the birdes Harpies, which
 carried away the meates of Phineus the King of Archadia.
 In the meane season while I was fed with daintie
 morselles, I gathered together my flesh, my skin waxed
 soft, my haire began to shine, and was gallant on euerie
 part, but such faire and comely shape of my bodie. was
 cause of my dishonour, for the baker and Cooke maruailed
 to see me so like and fine, considering I did eate no
 pay at all. Wherefore on a time at their accustomed
 houre, they went to the baine, and locked their chamber
 dore. It fortuned that ere they departed away, they es-
 spied me thzough a hole, how I fell roundly to my victu-
 alles: then they maruailed greatly, and little esteemed
 the losse of their meate, laughed exceedingly, calling the
 seruants of the house, to shew them the greedie gorge and
 appetite of the Ass. Their laughing was so immoderate
 that the master of the house heard them, and demanded
 the cause of their laughter, and when he vnderstood al the
 matter, he looked thzough the hole likewise, wherewith
 he tooke such a delectation that hee commanded the dore
 to be opened, that he might see him at his pleasure. When
 I perceiuing euerie man laugh, was nothing abashed,
 but rather more bold, whereby I neuer rested eating, til
 such time as the master of the house commanded me to be
 bzought into his parler as a noueltie, and there caused al
 kinds of meates which were neuer touched to be set on
 the table, which (although I had eaten sufficiently befoze
 yet to win the further fauour of the master of the house)
 I did greedily deuoure and made a cleane riddance of all
 the delicate meats. And to proue my nature wholly, they
 gaue me such meates as euerie Ass doth abhor: for they
 put befoze me horse and bineger, birds and pepper, fish &
 heriuice: in the meane season they that beheld me at the
 table did nothing but laugh. When one of the seruants of
 the house said to his master, I pray you sir giue him some
 drinke to his supper: Mary (quoth he) I thinke thou saist
 true, for it may be, that to his meate he would drinke

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likewise a cup of wine. Hoe boy, wash yonder pot, and fill it with wine, which done, carrie it to the Asse, & say that I haue drinke to him. Then al the standers by looked on, to see what would come to passe: but I (as soone as I beheld the cup) staid not long, but gathering my lips together, sopped vp al the wine at one draught. The master being right toyfull hereat caused the baker and cooke which had bought me, to come before him, to whome hee deliuered so many times as much for me, as they paid, which done he committed me to one of his rich Libertines, and charged him to looke well to me, and that I should lacke nothing, who obeyed his masters comendement in euery point: and to the end he would creepe further into his fauour, he taught me a thousand qualitties. First hee instructed me to sit at the table vpon my taile, and howe I should leape and dauce, holding vp my former fate: moreover he taught me how I should answer when any bodie spake vnto me, with nodding my head, which was a strange and maruailous thing, and if I did lacke drink, I should looke stil vpon the pot. All which things I did willingly bring to passe, and obeyed his doctrine: howbeit, I coulde haue done al these things without his teaching, but I feared greatly lest in shewing my self cunning without a master, I should portend some great and strange wonder, and thereby bee throwne out to wilde beasts. But my fame was spred about in euerie place, & the qualitties which I conldo do, insomuch that my master was renowned throughout all the countrie by reason of me. For euerie man would say: Behold the Gentleman that hath an Asse, that wil eate and drinke with him, that wil dauce, and vnderstand what is said to him, wil shew his fantasie by signes. But first I wil tel you (which I should haue done before) who my master was, & of what country, his name was Thiasus, he was born at Corinth, which is a principal towne of Achaia, and he had pessed many offices of honoz, til he had taken vpon him the degree Quinquenuall, according as his birth and dignitie required, who to shew his worthinesse, and to purchase the

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the beneuolence of euerie persō, appointed publike ioyes and triumphes, to endure the space of thre dayes, and to bring his indeuour to passe, he came into Thessaly to buy excellent beasts, and balliant fighters for the purpose.

How a certaine matron fel in loue with *Apuleius* how he had his pleasure with her, and what other thinges happened. Cap. 46.

When he had bought such things as was necessarie, hee would not returne home into his countrey in chariots, or waggon, neither would he ride vpon Thessalian horses, or Ienets of France, or Spanish mules, which be most excellent that can be found, but caused me to be garnished and trimmed with trappers and bardes of gold, with braue harnesse, with purpul coverings, with a bzidle of siluer, with pictured clothes, & with shzilling belles, and in this manner he rode vpon me louingly, speaking and intreating me with gentle words, but aboue al things hee did greatly reioyce in that I was his seruant to beare him vpon my backe, and his companion to seide with him at the table: After long time when we had trauelled as wel by sea as land, and fortunèd to arriue at Corinth, the people of the towne came about vs on euerie side, not so much to do honour to Thiasus, as to see me: For my fame was so greatly spread there, that I gained my master much mony, and when the people was desirous to see me play qualities, they caused the gates to be shut, and such as entered in should pay money, by meanes whereof I was a profitable companion to them euerie day: There fortunèd to be amongst the assembly, a noble and rich matron, that conceiued much delight to behold me, and could find no remedy to her passions and disordinate appe tte, but continually desired to haue her pleasure with me, as Pasiphae had with a Bull. In the end she promised a great reward to my keeper for the custodie of me one night, who for gaine of a little money accorded to her desire, and when I had supped in a par-

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ler with my master, we departed away and went into our chamber, where we found the faire matron, who had tarried a great space for our comming: I am not able to recite vnto you how all things were prepared, there were foure Eunuchs that laie on a bed of down on the ground with boulders accordingly for vs to lie on, the couerlet was of cloth of gold, and the pillows soft and tender, whercon the delicate matron had accustomed to lay her head, then the Eunuches not minding to delay any longer the pleasure of their mistres, closed the doores of the chamber and departed away: within the chamber were lamps that gaue a cleare light al the place ouer: Then she put off al her garments to her naked skinne, and taking the lampe that stood next to her, began to annoint al her bodie with balme, and mine likewise, but especially my nose, which done, she kissed me, not as they accustome to do at the stetes, or in brothell houses, or in the curtisane schooles for gaine of mony, but purely, sincerely, and with great affection, casting out these and like louing words: Thou art he whom I loue, thou art he whome I onely desire, without thee I cannot liue, and other like preamble of talke, as women can vse wel inough, when as they minde to shew or declare their burning passions and great affection of loue: Then shee took me by the halter and cast me downe vpon the bed. which was nothing strange vnto me, considering that she was so beutifull a matron, and I so wel bolen out with wine, & perfumed with balme, wherby I was readily prepared for the purpose: But nothing greued me so much as to thinke, how I should with my huge and great legs embrace so faire a matron, or how I should touch her fine, deintie, and silken skinne, with my hard hofes, or howe it was possible to kisse her soft, pretie and ruddie lips, with my monstrous mouth and fronte teath, or how she, who was yong and tender, could be able to receiue me.

And I verely thought, if I should hurte the woman by any kinde of meane, I should be throwne to the wild beastes: But in the meane season she kissed me, and looked

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ked in my mouth with burning eyes, saying: I hold thee my cunnie, I holde thee my nops, my sparrow, and therewithall she eftsones embraced my bodie rounde about, & had her pleasure with me, wherby I thought the mother of Minotarus, did not causelesse quench her inordinate desire with a Bull. When night was passed, with much toy and smal sleepe: The Matrone went befoze day to my keeper, to bargaine wth him another night, which hee willingly graunted, partly for gaine of money, and partly to finde newe pastime for my maister. Who after hee was informed of all the hystorie of my luxurie, was right glad, and rewarded my keeper well for his payne, minding to shew befoze the face of all the people, what I coulde doe: but because they woulde not suffer the Matrone to abide such shame, by reason of her dignitie, and because they could finde no other that woulde endeavour so great a reproach, at length they obteyned for money a poore woman, which was condemned to be eaten of wilde beastes, with whome I should openly haue to doe: But first I wil tel you what tale I heard concerning this woman. This woman had a husbände, whose father minding to ride forth, commaunded his wife which he left at home great with childe, that if shee were deliuered of a daughter, it should incontinently be killed. When the time of her delinerie came, it sortuned that she had a daughter, whom shee would not suffer to be slayne, by reason of the naturall affection which she bare vnto her childe, but secretly committed her to one of her neighbors to nurse. And when her husband returned home, shee declared vnto him that she was deliuered of a daughter, whom (as he commaunded,) she had caused to bee put to death. But when this childe came to age, and readie to be married: The mother knewe not by what means she should endow her daughter, but that her husband should vnderstand and perceiue it. Wherefoze she discovered the matter to her sonne, who was the husband of this woman, condemned to be eaten of wilde beastes: For shee greatly feared least hee shoulde vnwares fancies or fall in loue with his owne

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sister. The young man vnderstanding the whole matter (to please and gratifie his mother) went immediatly to the yong mayden, keeping the matter secret in his heart, for feare of inconuenience, and (lamenting to see his sister forsaken both of mother and father) incontinently after endowed her with parte of his owne goods, and woulde hane married her to one of his especial & trusty friends: But although he brought this to passe verie secretly and sagely, yet in the end cruel fortune sowd great sedition in his house. For his wife who was now condemned to beausts, wared tealous of hir husband, and begā to suspect the yong woman as a harlot and common queane, in so much that she inuented al manner of meanes to dispatch her out of the way. And in the end she inuented this kind of mischief: She priuely stole away her husbands ring, & went into the country, whereas she commanded one of her trustie seruants to take the ring and carrie it to the maiden. To whom he should declare that her brother did pray her to come into the countrie to him, and that she should come alone without any person. And to the ende she should not delay but come with al speede, he shoulde deliuer her the ring, which shuld be a sufficient testimony of the message. This maiden as soone as she had receiued the ring of her brother, being very willing and desirous to obey his commandement: (For she knew no otherwise but that he had sent for her) went in al hast as the messenger willed her to do. But when she was come to the snare and engin which was prepared for her: The mischeuous woman, like one that were mad, and possessed with some ill spirit, when the poore maiden called for helpe with a lowd voice to her brother, the wicked harlot (wearing that she had inuented and feined the matter) toke a burning firebrand and thrust it into her secret place, whereby she died miserably. The husband of this maidē but especially her brother, aduertised of hir death, came to the place where she was slain: and after great lamentation and weeping, they caused her to be buried honourably. This yong man her brother taking in ill
part

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part the miserable death of his sister, as it was conuenient he should, conceined so great dolour within his mind and was stricken with so pestilent fury of bitter anguish, that he fell into the burning passions of a dangerous ague, whereby he seemed in such necessitie, that he needed to haue some speedie remedie to saue his life. The woman that saw the maiden hauing lost the name of wife together with her faith, went to a traiterous Physitian, who had killed a great many persons in his daies, and promised him fifty peces of gold, if he would giue her a present poyson to kill her husband out of hand, but in presence of her husband, she feined that it was necessarie for him to receiue a certaine kind of drinke, which the masters and doctors of Physicke doe cal a sacred potion, to the intent he might purge choler, & scour the interieur partes of his body. But the Physitian in Steele of that drinke prepared a mortall and deadly poyson, and when he had tempered it accordingly, hee tooke the pot in the presence of the family, and other neighbours and friends of the sick yong man, and offered it vnto the patient. But the bolde and hardy woman, to the ende shee might accomplish her wicked intent, and also gaine the money which she had promised the Physitian, staide the pot with her hand, saying: I pray you master Physitian, minister not this drinke vnto my deare husband, vntill such time as you haue drunk some part therof your selfe: for what know I, whether you haue mingled any poyson in the drinke or no, wherein I pray you not to be offended: for I know that you are a man of wisdom and learning, but this I do to the intent the conscience and loue that I beare to the health and safegard of my husband, may bee apparant. The Physitian being greatly troubled at the wickednesse of this mischieueous woman, as beyde of all counsell and leasure to consider of the matter, and leaſt he might giue any cause of suspition to the standers by, or shew any scruple of his guiltie conscience, by reason of long delay, tooke the pot in his hand, and presently drunk a good draught therof which done, the yong man hauing
no

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no mistraunce, drinke by the residue. The Whistion would haue gone immediatly home to receiue a counterpoyson, to expel and drine out the first poyson: But the wicked woman perseuering in her mischiefe, would not suffer him to depart a fote, vntil such time as the poyson began to worke in him, and then by much praiser and intercession he licensed him to go home: By the way the poyson invaded the entrailes and bowels of the whole bodie of the Whistion, in such sort that with great paine he came to his owne house, where he had scarce time to speake to his wife, and to will her to receiue the promised salutarie of the death of two persons, but he yelded by the ghost: And the other yong man liued not long after, but likewise died, amongst the feined and deceitful teares of his cursed wife. A few daies after, when the yong man was buried and the funeral ended, the Whistions wife demanded of her the fifty peces of gold, which she promised her husband for the drinke, whereat the ill disposed woman, with resemblance of honestie, answered hir with gentle words, and promised to giue her the fiftie peces of gold, if she would fetch her a little of that same drinke, to proceede and make an end of all her enterprise. The Whistions wife partly to winne the further fauour of this rich woman, and partly to gaine the money, ranne incontinently home, and brought her a whole roote of poyson, which when she saw, hauing now occasion to execute her further malice, began to stretch out her bloudie hands to murder, she had a daughter by her husband (that was poisoned) who according to order of law, was appointed heire of al the lands and goods of her father: but this woman knowing that the mothers succoured their children, and receiued all their goods after their death, purposed to take her selfe a like parent to her child, as she was a wife to her husband, whereupon she prepared a dinner with her owne hands, and empoisoned both the wife of the Whistion and her owne daughter: The child being yong & tender died incontinently by force of the drinke, but the whistions wife being stout & strong of complexion

tion, selling the poison to trill down into his body, doubted the matter, and therupon knowing of certaintie that she had receiued her bane, ran forthwith to the iudges house, that what with his cries and exclamations, she raised by the people of the towne, and promising them to shew diuers wicked and mischeuous acts, caused that the doores and gates were opened, when she came in she declared from the beginning to the end the abomination of this woman: but she had scarce ended her tale, when opening her falling lips, and grinding her teeth together, she fell downe dead before the face of the Iudge, who incontinently to trie the truth of the matter, caused the cursed woman, and her seruants to be pulled out of the house, & enforced by paine of torment to confesse the veritie, which being knowen, this mischeuous woman far lesse then she deserued, but because there could be no more cruel a death inuented for the qualitie of her offence, was condemned to be eaten with wilde beasts. Behold with this woman was I appointed to haue to do before the face of the people, but I being wrapped in great anguish, and enuieng the day of the triumph, when we two shoulde so abandon our selues together, deuised rather to slay my selfe, then to pollute my bodie with this mischeuous harlot, and so for euer to remaine defamed: but it was impossible for me so to do, considering that I lacked hands, and was not able to hold a knife in my haies: howbeit standing in a pretie cabin, I reioysed in my selfe to see that spring time was come, and that al things flourished, and that I was in good hope to find some roses, to render me my humane shape. When the day of triumph came, I was led with great pompe and beneuolence to the appointed place, where when I was brought, I first sawe the preamble of that triumph, dedicated with dauncers and merrie taunting iests, and I in the meane season was placed before the gate of the Theater, whereas on the one side I saw the greene and fresh grasse growing before the entrie thereof, whereon I greatly desired to feede, on the other side I conceived a great delectation to

Here the triumph is depicted.

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ſe when the Theater gates were opened, how al things
 was finely prepared and ſet forth: For there I might ſee
 young chilozen & maidens in the ſlowre of their youth of
 excellent beutie, and attired gorgeouſly, dauncing and
 moued in comely order according to the order of Grecia,
 ſoꝛ ſometime they would dance in length, ſometime
 round together, ſometime diuide themſelues in ſoure
 parts, and ſometime loſe hands in euerie ſide, but when
 the trumpet gaue warning that euerie man ſhould retire
 to his place: Then began the triumph to appeare. Firſt
 there was a hil of wood, not much vnlike that which the
 Poet Homer called Idea, ſoꝛ it was garniſhed about with
 al ſort of greene verdures and liuely trees, from the top
 whereof ran downe a cleare and freſh fountaine, nour-
 ſhing the waters below, about which wood were manie
 yong and tender goates, plucking and ſeeding deintilie
 on the budding trees, then came a yong man a ſhepheard
 repreſenting Paris, richly arraigned with beſtiments of Bar-
 barie, hauing a mitre of gold vpon his head, and ſeeming
 as though he kept the goates. After him enſued another
 yong man al naked, ſauring that his left ſhoulder was co-
 uered with a rich cloake, and his head ſhining with gli-
 ſtring haire, and hanging downe, through which you
 might perceiue two little wings, whereby you might co-
 ſecture that he was Mercurie, with his rod called Cadu-
 ceus, he bare in his right hand an apple of gold, and with
 a ſeemely gate went towarde him that repreſented Paris.
 & after he had deliuered him the Apple, he made a ſigne,
 ſignifying that Iupiter had commanded him ſo to do: whe
 he had done his meſſage he departed away. And by and
 by, there approached a faire and comely maiden, not much
 vnlike to Iuno, ſoꝛ ſhee had a Diademe of gold vpon her
 head, and in her hande ſhe bare a regal ſcepter: then fol-
 lowed another reſembling Pallas, ſoꝛ ſhe had on her head
 a ſhining ſallet, whereon was bound a garland of Oliue
 branches, hauing in one hand a target or ſhilde: and in
 the other a ſpeare as though ſhe would fight: then came
 another which paſſed the other in beantie, and preſented
 the

the Goddess Venus, with the colour of Ambrosia, when she was a maiden, & to the end she would shew her perfect beutie, she appeared al naked, sauing that her fine and deintie skin was couered with a thin smocke, which the winde blew hither and thither, to testifie the youth & flowze of the age of the dame, her color was of two sorts, for her bodie was white as descended from heauen, and her smocke was blewish, as arriued from the sea: After euerie one of the virgins which seemed goddesses, followed certaine waiting seruants, Castor and Pollux went behind Iuno, hauing on their heads helmets couered with starres. This virgin Iuno sowned a Flute, which she bare in her hand, and moued her selfe towards the shepheard Paris, shewing by honest signes and tokens, & promising that he should be Lord of al Asia, if he would iudge her the fairest of the thre, and to giue her the apple of gold: the other maiden which seemed by her armour to be Pallas, was accompanied with two yong men armed, & brandishing their naked swordes in their hands, whereof one was named Terror, and the other Feare, behinde them approached one sounding his trumpet to prouoke and stirre men to battel, this maiden began to dance and shake her head, throwing her fierce and terrible cies vpon Paris & promising that if it pleased him to giue her & victorie of beutie, she would make him the most strong and victorious man alieue. Then came Venus and presented her selfe in the middole of the Theater, with much fauour of al the people, for she was accompanied with a great many of youth, whereby you would haue iudged them al to be Cupidoes, either to haue flown from heauen or else from the riuers of the sea, for they had wings, arrowes, and the residue of their habit according in each point, and they bare in their hands torches lighted, as though it had bene a day of marriage, then came in a great multitude of faire maidens: on the one side were the most comlie Graces: on the other side, the most beautiful Houres, carrying garlands and lisse flowers, and making great honour to the goddess of pleasure, the flutes

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and Pipes yelded out the swete sound of Lydians, whereby they pleased the mindes of the standers by exceedingly, but the more pleasing Venus, moued forward more and more, and shaking her head answered by her motion and gesture, to the sound of the instruments. For sometimes she would winke gentlie, sometimes threaten and looke asperly, and sometimes dance onely with her eyes: As soone as she was come before the Judge, she made a signe and token to giue him y^e most fairest spouse of al the world, if he would prefer her aboue the residue of the goddesses, then the yong Phrygian shepheard Paris with a willing mind deliuered the golden Apple to Venus, which was the victorie of brutie. Why do ye maruel y^e Diacons, y^e Lawyers and Aduocates, if many of our iudges now a daies sel their iudgements for money, whē as in the beginning of the world, one only Grace corrupted the sentence betwene God and men, and that one rural Judge and shepheard, appointed by the counsel of great Iupiter, solde his iudgement for a little pleasure, which was the cause afterward of the ruine of al his progenie? By like manner of meane, was sentence giuen betwene the noble Greeks: For the noble and valiant personage Palamedes was conuicted & attainted of treason, by false perswasion and accusation, and Vlisses being but of base condition, was preferred in Martiall prowlles aboue great Ajax, what iudgement was there likewise amongst the Athenian lawyers, sage and expert in al sciences, was not Socrates who was preferred by Apollo, aboue al the wise men in the world, by enuie & malice of wicked persons empoisoned with the herbe Cicuta, as one that corrupted the youth of the countrey, whome alwaies he kept vnder by correction? For we see now a daies many excellent Philosophers greatly desire to followe his sect, and by perpetuall studie to bolue and reuolue his works, but to thend I may not be reproued of indignation by any one that might say, What, shal we suffer an Ass to play the Philosopher? I wil returne to my further purpose.

After

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After the iudgement of Paris was ended, Iuno & Pallas departed away angerly, shewing by their gesture, that they woulde reuenge themselves on Paris, but Venus þ was right pleased and glad in her heart, daunced aboute the Theater with much ioy. This rone from the toppe of the hill through a priuie spoute, ran a floud of the colour of Saffron, which fell vpon the Goates, and chaunged their white haire into yellow, with a sweete odour to all them of the Theater. By and by after by certaine engins, the grounde opened, and swallowed vp the hill of wood: & then beholde there came a man of armes through the multitude, demanding by the consent of the people, the woman who was condemned to the beastes, and appointed for me to haue to doe withall: our bed was finely and brauely prepared, and reuered with silke and other thinges necessarie. But I, beside the shame to commit this horrible fact, and to pollute my bodie with this wicked harlotte, did greatly feare the daunger of death: for I thought in my selfe, that when she and I were together, the sauage beast appointed to deuoure the woman, was not so instructed and taught, or would so temper his greedines, as that hee woulde teare her in pieces lying vnder me, and spare mee with a regarde of mine innocencie. Wherefore I was more carefull for the safegarde of my life, then for the shame that I shoulde abide, but in the meane season while my master made ready the bedde, all the residue did greatly delight to see the hunting & pleasantnes of the triumph, I beganne to thinke and deuise for my selfe, and when I percepued that no man had regard to me, that was so tame and gentle an Asse, I stole out of the gate that was next me, and then I ranne away with al my force, and came to Cenchris, which is the most famous Towne of all the Carthaginians, bo2 during vpon the Seas called Ageum, and Saronicum, where is a great & mightie Hauem, frequented with many a sundry Nation. There because I would auoid the multitude of the people, I went to a secret place of the sea coast, where I layd me downe vpon the sand, to ease & refresh my selfe,

The tenth booke of

for the day was past and the Sonne gone downe, and I
lying in this sort on the ground, did fall in a sound slepe.

The eleuenth Booke of *Lucius A-*
puleius of the Golden Asse.

How *Apuleius* by Roses and praier returned to his
humane shape. Chap. 47.



When midnight came that I had slept my first
slep, I awaked with sodain feare, and saw
the moone shining bright, as when she is at
the full, and seeming as though she leaped
out of the sea. Then thought I with my
my selfe, that that was the most secret time, when the
goddesse Ceres had most puissance and force, considering
that all humane things be gouerned by her prouidence:
and not only all beasts priuate and tame, but also al wild
and sauage beasts be vnder her protection. And con side-
ring that al bodies in the heauens, the earth & the seas,
be by her increasing motions increased, and by her dimi-
nishing motions diminished: as weary of all my cruell
fortune and calamitie, I found good hope and soueraigne
remedie, though it were very late, to bee deliuered from
all my miserie, by inuocation and prayer, to the excellent
beautie of the Goddesse, whome I sawe shining before
mine eyes, wherefore shaking off mine Asse and drouse
sleepe, I arose with a ioyfull face, and moued by a great
affection to purifie my selfe, I plunged my selfe seuen
times into the water of the sea, which number of seuen is
conuenable and agreeable to holy and diuine things, as
the worthie and sage Philosopher Pythagoras hath decla-
red. Then with a weeping countenance, I made this O-
rison to the puissant Goddesse, saying. O blessed Quene
of heauen, whether thou bee the Dame Ceres which art
the originall and motherly nource of all fruitfull things
in earth, who after the finding of thy daughter Proserpi-
na.

e roses
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one.

na, though the great ioy which thou diddest presently receive, madeſt barraine & vnfruitful ground to be plowed and ſowen, and now thou inhabitest in the land of Eleuſie, or whether thou be the celeſtiall Venus, who in the beginning of the worlde diddest couple together all kind of thinges with an ingendered lone, by an eternall propagation of humane kind, art now worſhipped within the Temples of the Ile Paphos, thou which art the ſiſter of the God Phoebus, who nourishest ſo many people by the generation of beaſtes, and art now adored at the ſacred places of Ephesus, thou which art horrible Proſerpina, by reaſon of the deadly howlings which thou yeeldeſt, that haſt power to ſtoppe & put away the inuaſion of the hags and Ghoaſts which appeare vnto men, and to keepe them downe in the cloſures of the earth: thou which art worſhipped in diuerſe manners, and doeſt illuminate all the borders of the earth by thy feminine ſhape, thou which nourishest all the fruites of the worlde by thy vigor and force, with whatſoeuer name or faſhion it is lawefull to call vpon thee, I pray thee, to ende my great trauaile and miſery, and deliuer me from the wretched fortune, which had ſo long time purſued me. Graunt peace and reſt if it pleaſe thee to my aduerſities, for I haue endured too much labour and perill. Remoue from mee my ſhame of mine Aſſe, and render to me my priſtine eſtate: and if I haue offended in any pointe thy diuine Maieſtie, let me rather die then liue, for I am full wearie of my life. When I had ended this oryſon, and diſcouered my plaints to the Goddeſſe, I fortunely to fall a ſleepe, and by and by appeared vnto me a diuine and venerable face, worſhipped euē of the Gods themſelues. When by little and little I came to ſee the whole figure of her bodie, mounting out of the ſea and ſtanding before me: wherefore I purpoſe to deſcribe her diuine ſemblaunce, if the pouertie of my humane ſpeech will ſuffer me, or her diuine power giue me eloquence thereto. Firſt, ſhe had a great aboundance of haire, diſperſed & ſcattered about her necke, on the crown of her head ſhe bare many garlands enterlaced wth floures
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The eleuenth booke of

in the middle of her forehead, was a compasse in fashion of a glasse, or resembling the light of the Moone. in one of her hands she bare serpents. in the other, blades of corne, her vestiment was of fine silke yelding diuers colours, sometime white, sometime yellow, sometime rosie, sometime flamy, and sometime (which troubled my spirit so) darke and obscure, covered with a blacke robe in manner of a shield, and pleated in most subtil fashion at the skirts of her garments, the welts appeared comely, whereas here and there the starres glimpsed, and in the middle of them was placed the Moone, which shon like a flame of fire: round about the robe was a corone or garland made with flowers and fruits: In her right hand she had a timbrell of brasse, which gaue a pleasant sound, in her right hand she bare a cup of gold, out of the mouth whereof the serpent Aspis lifted vp his head, with a swelling throat, her odoriferous feete, were couered with shoes interlaced and wrought with victorious palme. Thus the diuine shape breathing out the pleasant spice offertil Arabia, dained not with hir diuine voice to utter these words vnto me: Behold Lucius I am come, thy weeping and prayers hath moued me to succour thee, I am she that is the natural mother of al things, mistres and governesse of all the Elements, the initial progenie of worlds, chiefe of powers diuine, Quene of heauen, the principal of the Gods celestial, the light of the goddesses: at my wil the planets of the aire, the wholesome winds of the Seas, and the silences of hel be disposed: my name, my diuinity is adored throughout al the world in diuers manners, in variable customes, and in many names: for the Phrigians cal me, the mother of the Gods: the Athenians, Minerva: the Cyprians, Venus: the Candians, Diana: the Sicilians, Proserpina: the Eleusians, Ceres: some Iuno, other Bellona, other Hecate: and principally the Aethiopians which dwel in the Orient, and the Aegyptians which are excellent in al kind of ancient doctrine, and by their proper ceremonies accustome to worship me, doe cal me Quene Isis. Behold I am come to take pittie of
the

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thy fortune and tribulation, behold I am present to fa-
uour and aide thee, leaue off thy weeping and lamentati-
on, put away al thy sorrow, for behold the healthfull day
which is ordained by my prouidence, therefore be readie
to attend to my commandement. This day which shall
come after this night, is dedicated to my seruice, by an e-
ternal religion, my Priests and Ministers do accustome
after the tempests of y sea be ceased, to offer in my name
a new ship as a first fruit of my Nauigation, I com-
mand thee not to prophane or despise the sacrifice in anie
wise, for the great Priest shall carrie this day following
in procession by my exhortation, a garland of roses, next
the timbrel of his right hand: follow thou my procession
amongst the people, & when thou comest to the priest,
make as though thou wouldest kisse his hand, but snatch
at the roses, whereby I wil put away the skin and shape
of an asse, which kind of beast I haue long time abhorred
and despised, but aboue al things beware thou doubt not
nor feare any of those things, as hard and difficill to be
brought to passe, for in the same houre that I am come to
thee, I haue commanded the Priest by a vision what he
shal do, and al the people by my commandement shall be
compelled to giue thee place and say nothing: moreover,
thinke not that amongst so faire and ioyful ceremonies,
and in so good a companie that any person shal abhorre
thy ill fauored and deforme figure, or that any man shall
be so hardie, as to blame & reprove thy sodaine restorati-
on to humane shape, whereby they should gather or con-
ceiue any sinister opinion: & know thou this of certaine,
that the residue of thy life vntil the houre of death shalbe
bound & subiect to me: and thinke it not an iniurie to be
alwaies seruiceable toward me, since as by my meane &
benefit thou shalt become a man: thou shalt liue blessed
in this world, thou shalt liue glorious by my guide and
protection, and when thou descendest to hel, where thou
shalt see me shine in that subterrene place, shining (as
thou seest me now) in the darknesse of Acheron, and rais-
ning in the deepe profunditie of Styx, thou shalt worship

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me, as one that hath bin fauourable to thee, and if I perceiue that thou art obedient to my commandement, ad-
 bid to my religion, and merite my diuine grace, knowe
 thou, that I wil pꝛolong thy daies aboue the time that the
 fates haue appointed, and the celestial Planets ordi-
 ned. When the diuine Image had spoken these words,
 she vanished away: By and by when I awaked, I arose,
 hauing the members of my bodie mixed with feare, ioy,
 and sweate, and maruailed at the cleare presence of the
 puissant goddesse, and being spꝛinkled with the water of
 the sea, I recounted orderly hir admonitions and diuine
 commandements. Sone after, the darknes chased away,
 and the cleare and golden sunne arose, whenas behold I
 saw the stꝛetes replenished with people, going in a reli-
 gious soꝛt and in great triumph. All things seemed that
 day to be ioyful, as wel all manner of beasts and houses,
 as also the verie day it selfe seemed to reioyce. For after
 the hoꝛe frost, ensued the hot and temperate sun, where-
 by the little birds waxing that the spꝛing time had bin
 come, did chirp and sing in their skꝛuen melodiously: the
 mother of stars, the parent of times, and mistres of al the
 woꝛld: The fruitful trꝛes reioysed at their fertility: The
 barren and sterill were contented at their shadow, rende-
 ring swete and pleasant shrills: The seas were quiet
 from winds and tempests: The heauen had chased away
 the clouds, and appeared faire and cleare with his proper
 light. Behold then moze and moze appeared the pꝛomps &
 pꝛocessions, attired in regal manner and singing ioyful-
 ly: One was girded about the middle like a man of arms:
 Another bare a speare, and had a cloake and high shoes
 like a hunter: another was attired in a robe of silke, and
 socks of gold, hauing his haire laid out, & dꝛessed in foꝛme
 of a woman: There was another ware legges-barnesse,
 and bare a target, a sallet, and a speare like a martial sol-
 dier: after him marched one attired in purple, with ber-
 gers befoꝛe him like a magistrate: after him followed
 one with a mantel, a staffe, a paire of pantofles, and
 with a gray berd signifying a philosopher: after him wꝛt
 one

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one with lime, betokening a Fowler, another with books
declaring a fisher: I sawe there a meeke and tame beare,
which in matron habite was carried on a stole: An Ape
with a bonet on his head, and clad with lawne, re-
sembling a Lawyer, and bearing a cuppe gold in his
hand: an Asse which had wings glewed to his backe and
went after an old man, whereby you would iudge the
to be Pegasus, and the other Bellephoron. Amongst the
pleasures and popular delectations, which wandered hi-
ther and thither, you might see the pompe of the goddesse
triumphantly march forward: The woman attired in
white vestiments, and reioysing, in that they bare gar-
lands and flowres vpon their heads, bespread the waies
with hearbes, which they bare in their appons, where
this regal and deuout procession should passe. Other ca-
ried glasses on their backs, to testifie obeysance to the
goddes which came after. Other bare combes of Iuoy, &
declared by their gesture and motions of their armes,
that they were ordained and readie to dresse the goddesse:
Others dropped in the waies as they went Balme and
other pretious ointments: Then came a great number,
as wel of men as women, with candels, torches, and o-
ther lights, doing honour to the celestial goddesse: After
that sounded the musical harmonie of instruments: then
came a faire companie of youth, apparelled in white ve-
stiments, singing both meter and verse, with a comely
grace which some studious Poet had made in honour of
the Muses: In the meane season, arrived the blowers of
trumpets, which were dedicated vnto Serapis, and to the
temple before them were officers and bedles, preparing
roome for the goddes to passe. Then came the great com-
panie of men and women, which had taken diuine or-
ders, whose garments glistred all the streets ouer. The
women had their haire annointed and their heads coue-
red with linnen: but the men had their crownes shauen,
which were the terrene stars of the goddesse, holding in
their hands instruments of brasse, silver and gold, which
rendered a pleasant sound. The principal Priests which

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were apparelled with white surples hanging downe to the ground, bare the reliques of the puissant goddesse. One carried in his hand a light, not vnlike vnto those which we vse in our houses, the celestia that in the middle thereof appeared a hole which rendered a bright light. The second attired like the other, bare in his hand an Altar, which the goddesse her selfe named the succor of nations. The third held a tree of palme with leaues of gold, and the verge of Mercurie. The fourth shewed out a token of equitie by his left hand, which was deformed in euerie place, signifying thereby more equitie then by the right hand. The same Priest carried a round vessel of gold, in forme of a cap. The fift bare a ban, wrought with springs of gold, & another carried a vessel for wine: By and by after the goddesse followed a sorte as men do, & specially Mercurie, the messenger of the goddesse infernal and supernal, with his face sometime blacke, sometime faire, lifting vp the head of the dogges Ambis, and bearing in his left hand his verge, and in his right hand, the branches of a palme tree, after whom followed a cow, with an vpright gate, representing the figure of the great goddesse, and he that guided her, marched on with much grauitie. Another carried after the secrets of their religion, closed in a coffer. There was one that bare on his shoulder a figure of his god, not formed like any beast, bird, sauage thing or humane shape, but made by a new inuention, whereby was signified that such a religion should not be discovered or reuealed to any person. There was a vessel wrought with a round bottome, hauing on the one side, pictures figured like vnto the manner of the Egyptians, and on the other side was an eare, whereupon stood the Serpent Aspis, holding out his scaly necke. Finally, came he which was appointed to my good fortune according to the promise of the goddesse. For the great Priest which bare the restoration of my humane shape, by the commandement of the goddess, approached more & more, bearing in his left hand the timbrel, and in the other a garland of roses to giue me, to the ende I might be deli-
uered

uered from cruel fortune, which was alwaies mine eni-
mie, after the sufferance of so much calamitie and paine,
and after the endurance of so manie perilles : Then I,
not returning hastelie, by reason of sodaine ioye, lest I
should disturbe the quiet procession with mine importu-
nitie : But going softlie through the prease of the peo-
ple, which gaue me place on euerie side, went after the
Priest. The priest being admonished the night before,
as I might wel perceiue stode still, and holding out his
hand, thrust out the garland of roses into my mouth,
I (trembling) deuoured with a great affection : And as
sone as I had eaten them, I was not deceiued of the pro-
mise made vnto me. For my deforme and Asie face aba-
ted, and first the rugged haire of my body fel off, my thick
skin wared soft and tender, the howes of my sexe chan-
ged into toes, my hands returned againe, my neck grew
short, my head and mouth became round, my long eares
were made little, my great and stonie teeth, wared lesse
like the teeth of men, and my taile which combed me
most, appeared no where : then the people began to mar-
uaile, and the religious honoured the goddesse for so eu-
dent a miracle, they wondred at the visions which they
saw in the night, and the facilitie of my reformation,
whereby they rendered testimonie of so great a benefit
which I receiued of the goddesse, when I saw my selfe in
such estate, I stode still a good space and said nothing, for I
could not tel what to say, nor what word I shoulde first
speake, nor what thanks I shoulde render to the goddesse,
but the great Priest vnderstanding al my fortune and
miserie by diuine aduertisement, commanded that one
shoulde giue me garments to couer me: Howbeit as sone
as I was transformed from an asse to my humane shape,
I hid the priuie of my bodie with my hands as shame &
necessitie compelled me : Then one of the company put
off his upper robe and put it on my backe : which done,
the Priest looked vpon me, with a sweete and benigne
voice, gan say in this sort : O my friend Lucius, after the
endurance of so many labours, and the escape of so many

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tempests of fortune, thou art at length come to the port
& haue of rest and mercie: neither did thy noble lineage,
thy dignitie, thy doctrine, or any thing preuaile, but that
thou hast endured so manie seruile pleasures, by a little
folly of thy youtfulness, whereby thou hast had a sinister
reward for thy vnprosperous curiositie, but howsoever thy
blindnes of fortune tormented thee in diuers dangers:
so it is, that now vnwares to her, thou art come to this
present felicitie: let fortune go, and fume with fury in an-
other place, let her find some other matter to execute her
crueltie, for fortune hath no puissance against them
which serue and honour our goddess, for what auailed
the theeues: the beasts sauage: thy great seruitude, the ill
and dangerous waies: the long passages: the feare of
death euerie day: know thou, that now thou art safe, and
vnder the protection of her, who by her cleare light doth
lighten the other gods: wherefore reioyce and take a con-
uenient countenance to thy white habit, follow the pomp
of this deuout and honourable procession, to the end that
such which be not deuout to the Goddess, may see and ac-
knowledge their errour. Behold Lucius thou art deliue-
red from so great miseries, by the prouidence of the god-
desse Isis, reioyce therefore and triumph of the victorie of
fortune, to the end thou maist liue more safe and sure,
make thy selfe one of this holy order, dedicate thy minde
to the Obsequie of our Religion, and take vpon thee a
voluntarie yoke of ministrie: And when thou begin-
nest to serue and honour the goddess, then thou shalt see
the fruit of thy libertie: After that the great priest had
prophefied in this manner, with often breathings, he
made a conclusion of his words: Then I went amongst
the companie of the rest and followed the procession: eue-
rie one of the people knew me, and pointing at me with
their fingers, said in this sort: behold him who is this
day transfozmed into a man by the puissance of the soue-
raigne goddess, verely he is blessed and most blessed
that hath merited so great grace from heauen, as by the
innocencie of his former life, and as it were by a newe
regeneration

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regeneration is referred to the obsequie of the goddess. In the meane season by little and little we approached nigh vnto the sea coast, euen to that place where I lay the night before being an Asse. There after the images and reliques were orderly disposed, the great Priest compassed about with diuers pictures according to fashion of the Aegyptians, did dedicate and consecrate with certaine prayers a faire ship made verie cunningly, and purified the same with a torch, an egge, & sulphur, the saile was of white linnen cloath, whereon was written certaine letters, which testified the nauigation to be prosperous, the mast was of a great length, made of a Pine tree, round and verie excellent. with a shining top, the cabin was couered ouer with coverings of gold, and all the shippe was made of Citron tree verie faire, then all the people as well religious as prophane took a great number of Vnanes, replenished with odours and pleasant smells & threwe them into the sea mingled with milke, vntill the ship was filled vp with large gifts and prosperous deuotions, whenas with a pleasant wind it lanchd out into the deep, but whē they had lost the sight of the ship, euery man caried again that he brought, and went toward the temple in like pompe and order as they came to the sea side. When we were come to the temple, the great priest and those which were deputed to carrie the diuine figures, but especially those which had long time bin worshippers of the religion, went into the secret chamber of the goddess, where they put and placed the images according to their order. This done, one of the companie which was a scribe or interpreter of letters, who in forme of a preacher, stode by in a chaire before the place of the holy college, and began to reade out of a book, and to interpret to the great prince, the senate, and to al the noble order of chivalry, and generally to al the Romane people, and to al such as be vnder the iurisdiction of Rome, these words following (Laois Aphesus) which signified the end of their diuine seruice, and that it was lawfull for euery man to depart, whereat al the people

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ple gaue a great shewt, and replenished with much ioy, bare all kind of hearbs and garlands of floures home to their houses, kissing and embracing the steps where the goddesse passed: howbeit I could not do as the rest, for my mind would not suffer me to depart one foot away, so attentive was I to behold the beauty of the goddesse, with remembrance of the great miserie I had indured.

How the parents and friends of *Apuleius* heard news that he was aliue and in health. Chap. 48.

IN the meane season newes was carried into my countrey (as swift as the flight of birds, or as the blast of windes) of the grace and benefit which I receiued of the goddesse, & of my fortune worthy to be had in memory. Then my parents, friends, & seruants of our house vnderstanding that I was not dead, as they were fallselly informed, came towards me with great diligence to see me, as a man raised from death to life: and I which neuer thought to see them againe, was as ioyfull as they, accepting and taking in good part their honest gifts and oblations that they gaue, to the intent I might buy such things as was necessarie for my body: for after I had made relation vnto them of all my pristine miserie, and present ioyes, I went before the face of the goddesse, and hired me a house within the cloister of the temple, to thend I might continually be ready to the seruice of the goddesse, and ordinarily frequent the company of the priests whereby I would wholly become deuout to the goddesse, and an inseparable worshipper of her diuine name: It fortuned that the goddesse appeared to me oftentimes in the night, perswading and commanding me to take the order of her religion, but I, though I was indued with a desirous good will, yet the feare of the same withhelde me, considering her obedience was hard and difficile, the chastitie of the Priests intolerable, and the life fraile and subiect to manie inconueniences, being thus in doubt, I refrained my selfe from al those things as seemed impossible.

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able. On a night the great priest appeared unto me, presenting his lap full of treasure, and when I demanded what it signified, he answered, that it was sent me from the countrey of Thessaly, and that a seruant of mine named Candidus was arriued likewise: when I was awake, I mused in my selfe what this vision should pretend, considering I had neuer any seruant called by that name: but whatsoeuer it did signifie, this I verely thought, that it was a foreteltow of gaine and prosperous chance: while I was thus astonied I went to the temple, and tarried there til the opening of the gates, then I went in and began to pray befoze the face of the goddess. the Priest prepared and set the diuine things of euerie Altar, and pulled out the fountaine and holy vessel with solempne supplication. Then they began to sing the matens of the morning, testifying thereby the houre of the prime. By and by beholde arriued my seruaunt which I had left in the countrey, when Fotis by errour made me an Asse, bzinging with him my horse, recovered by her through certaine signes and tokens which I had vpon my backe. When I perceued the interpretation of my dreame, by reason that beside the promise of gaine, my white horse was restozed to me, which was signified by the argument of my seruant Candidus. This done I retired to the seruice of the goddess in hope of greater benefits, considering I had receiued a signe & token, whereby my courage increased euerie day more and more to take vpon me the orders and sacraments of the temple: insomuch that I oftentimes communed with the priest, desiring him greatly to giue me the degree of the religion, but he which was a man of grauitie, and wel renowned in the order of priesthood, deferred my affection from day to day, with comfort and better hope, as parents commonly brydle the desires of their children, when they attempt or indenour any vnprofitable thing, saying, that the day when any one shoulde be admitted into their order is appointed by the goddess, the Priest which shuld minister the sacrifice is chosen by hir prouidence, and the

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necessarie charges of the ceremonies is allotted by her commandement, al which things he willed me to attend with maruailous patience, and that I should beware either of too much hastines, or too great slacknesse, considering that there was like danger, if being called I should be late, or not called I should be hastie: moreouer he said that there was none of his companie either of so desperate a mind, or so rash and hardie, as to enterprise anie thing without the commandement of the goddesse, whereby he should commit a deadly offence, considering that it was in her power to damne and saue al persons, and if any were at the point of death, and in the way to damnation, so that he were capable to receiue the secrets of the goddesse, it was in her power by diuine prouidence to reuocce him to the path of health, as by a certaine kind of regeneration: Finally he said that I must attend the celestial precept, although it was euident and plaine, that the goddesse had alreadye vouchsafed to call and appoint me to her ministrie, and to wilne refraine from prophane and vnlawful meates, as those Priests which were alreadye receiued, to the end I might come more apt and cleane to the knowledge of the secrets of religion. Then was I obedient vnto these words, and attentiuely with meek quietnes, and probable taciturnitie, I daily serued at the temple: in the end the wholsome gentleness of the goddesse did nothing deceiue me, for in the night she appeared to me in a vision, shewing that the day was come which I had wished for so long, she told me what prouision and charges I should be at, and how that she had appointed her principallest Priest Mythra to be a minister with me in my sacrifices. When I heard these diuine commandements, I greatly reioysed: and arose before day to speake with the great Priest, whom I fortun'd to espie comming out of his chamber: When I saluted him, and thought with my selfe to aske and demand his counsel with a bold courage, but as soone as he perceiued me, he began first to say. O Lucius now know I wel that thou art most happie and blessed, whome the diuine goddesse
doth

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both so greatly accept with mercie, why dost thou delay? Behold the day which thou diddest desire, whenas thou shalt receiue at my hands the order of religion, & knowe the most pure secrets of the Gods, whereupon the olde man tooke me by the hand, and lead me to the gate of the great temple, where at the first entrie he made a solemne celebration, and after the morning sacrifice was ended, hee brought out of the secret place of the temple certaine booke, partly written with vnknown characters, and partly painted with figures of beasts, declaring briefly euerie sentence, with tops and tailles, turning round in fashion of a wheele, which were wholly strange and impossible to be read of the prophane people: There he interpreted to me such things as were necessary to the vse, and preparation of mine order. This done, I gaue charge to certaine of my companions to buy liberally, whatsoeuer was needfull & conuenient, then he brought me to the next baine accompanied with al the religious sort, and demanding pardon of the goddesse, washed me and purified my bodie, according to custome. After this, when none approched, he brought me back againe to the temple, presented me befoze the face of the goddesse, giuing a charge of certaine secret things vnlawfull to be uttered, and commanding me, and generally al the rest, to fast by the space of ten continual daies, without eating of any beast, or drinke any wine, which thing I obserued with a maruellous continencie. Then behold the day approched, whenas the sacrifice should be done, & when night came there arriued on euerie coast, a great multitude of priests, who according to their order offered me manie presents and gifts, then was al the Laity and prophane people commanded to depart, and when they had put on my backe a linnen robe, they brought me to the most secret and sacred place of all the temple. You would peraduenture demand (you studious reader) what was said and done there, verely I would tell you if it were lawfull for me to tel, you should know if it were conuenient for you to heare, but both thy eares, and my

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 tongue shal incur the like paine of rash curiositie: How-
 beit I wil content my mind for this present time, which
 peradventure is somewhat religious and giuen to some
 deuotion, listen therefore and beleue it to be true: Thou
 shalt vnderstand that I approached nere vnto Hell, euen
 to the gates of Proserpina, & after that, I was rauished
 throughout al the Clement, I returned to my proper
 place: About midnight I saw the sun shine, I saw like-
 wise the Gods celestial and gods infernal, before whom
 I presented my selfe, and worshipped them: behold now
 haue I told thee, which although thou hast heard, yet it is
 necessarie thou conceale it, this haue I declared without
 offence, for the vnderstanding of the prophane. When
 morning came, and that the solemnities were finished,
 I came forth sanctified with xii. Stoles and in a religi-
 ous habit, whereof I am not forbidden to speake, conside-
 ring that many persons saw me at that time: there I
 was commanded to stand vpon a seate of wood, which
 stood in the middle of the temple, before the figure and re-
 membrance of the goddesse, my vestiment was of fine
 linnen, couered and embroidered with floures, I had a
 pretious Cope vpon my shoulders hanging downe to the
 ground, whereon were beasts wrought of diuers colozs,
 as Indian dragons, and Hiperberian Griphons, whome
 in forme of birds, the other worlde doth ingender, the
 Priests commonly call such a habit, a celestial stole: in
 my right hand I carried a light torch, & a garland of flou-
 ers vpon my head, with Palme leaves strouting out on
 either side: I was adozned like vnto the Sun, and made
 in fashion of an Image, in such sort that all the people
 compassed about to behold me: then they began to so-
 lemnize the feast of the natiuitie, and the new processi-
 on with sumptuous bankets and delicate meates: the
 thirde day was likewise celebrated with like ceremonies
 with a religious dinner, & with all the consummation of
 the order: whē I had continued there a good space, I con-
 ceined a maruailous great pleasure and consolation in
 beholding ordinarilie the Image of the goddesse, who at
 length

length admonished me to depart homeward, not without rendering of thanks, which although it were not sufficient, yet they were according to my power. Howbeit I could vnneth be perswaded to depart, before I had fallen prostrate before the face of the goddess, and wiped her steps with my face, wherby I began so greatly to weepe and sigh that my words were interrupted, and as deuouring my prater, I began to say in this sort: O holy and blessed dame, the perpetual comfort of humane kind, who by thy bounty & grace nourishest all the world, and bearest a great affection to the aduersities of the miserable as a louing mother, thou takest no rest, neither art thou idle at any time in giuing thy benefits, and succoring all men, as wel on land as sea, thou art she that putttest away all stormes and dangers from mans life by the right hand, wherby likewise thou restrainest the fatal dispositions, appealest the great tempests of fortune, and keepest backe the course of the stars: the Gods supernall doe honour thee: the Gods infernall haue thee in reuerence: thou enuironest al the world, thou giuest light to the sunne, thou gouernest the world, thou treadest down the power of hel: By thy meane the times returne, the Planets reioyce, the Elements serue: at thy commandment the winds do blow, the clouds increase, & seedes prosper, and the fruits preuaile, the birds of the aire, the beasts of the hil, the serpents of the den, and the fishes of the sea, do tremble at thy maiestie, but my spirit is not able to giue thee sufficient praise, my patrimonie is vnable to satisfie thy sacrifice, my voice hath no power to vtter that which I thinke, no if I had a thousand mouths and so many tongues: Howbeit as a good religious person, and according to my estate, I wil alwaies keepe thee in remembrance and close thee within my breast. When I had ended mine orison, I went to embrace the great Priest Mithra my spiritual father, and to demand his pardon, considering I was vnable to recompence the good which he had done to me: after great grating and thanks I departed from him to visit my parents and friends, &

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within a while after by the exhortation of the goddess, I made up my packet, and tooke shipping toward the Citie of Rome where with a prosperous winde I arrived about the xii. day of December. And the greatest desire that I had there, was daily to make my prayers to the soueraigne goddess Isis, who by reason of the place where her temple was builded, was called Campensis, and continually adored of the people of Rome. Her minister and worshipper was I, howbeit I was a stranger to her Church, and unknownen to her religion there. When the yeare was ended, and the goddesse warned me againe to receiue this newe order and consecration, I marvelled greatly what it should signifie, and what should happen, considering that I was a sacred person already. But it fortuned that while I partly reasoned with my selfe, and partly examining the thing with the Priests and Bishops, there came a new and maruailous thought in my mind, that is to say: I was onely religious to the goddess Isis, but not sacred to the religion of great Osiris, the soueraigne father of al the goddess, betwene whom, although there was a religious vnitie & concord, yet there was a great difference of order and ceremonie. And because it was necessarie that I should likewise be a minister vnto Osiris, there was no long delay: for in the night after, appeared vnto me one of that order, couered with linnen robes, holding in his hands speares wrapped in Tute, and other things not conuenient to declare, which he left in my chamber, and sitting in my seate, recited to me such things as were necessarie for the sumptuous banquet of mine entrie. And to the ende I might know him againe, he shewed me how the ankle of his left foote was somewhat maimed, which caused him a little to halt. After that I manifestly knew the wil of the God Osiris: when mattins was ended, I went from one to another, to find him out which had the halting marke on his foote, according as I learned by my vision, at length I found it true: for I perceiued one of the company of the priests who had not onely the token of his foote, but the stature & habite

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bite of his body, resembling in euery point as he appeared in the night: he was called Asinus Marcellus, a name not much disagreeing from my transformation, by and by I went to him, which knew wel enough all the matter, as being monished by like pzecept in the night: for the night before as he dressed the flowers & garlands about the head of the god Osiris, he vnderstode by the mouth of the image which told the pzedestinations of al men, how he had sent a poore man of Madaura, to whom he shoulde minister his sacraments, to the end hee should receiue a reward by diuine pzouidence, and the other glozy, for his vertuous studies, when I saw my self thus deputed vnto religion, my desire was stopped by reason of pouertie, for I had spent a great part of my goodes in trauell and peregrination, but most of al in the city of Rome, whereby my lowe estate withdrew me a great while. In the end, being ofte times stirred forward, not without great trouble of mind, I was constrained to sell my robe for a little mony: howbeit sufficient for all my affaires. Then the pziesť spake vnto me saying: How is it that for a little pleasure thou art not afraid to sel thy vestments, and entring into so great ceremonies, fearest to fall into pouertie? Prepare thy selfe, and abstaine from all animall meates, as beaſts and fish. In the meane season I frequented the sacrifices of Serapis, which were done in the night, which thing gaue me great comfort to my peregrination, and ministred vnto me more plentiful living, considering I gained some mony in haunting the court, by reason of my Latin tongue. Immediately after I was estswones called and admonished by the god Osiris, to receiue a third order of religion. When I was greatly astonished, because I could not tel what this new vision signified, or what the intent of the celestially God was, doubting lest the former pziesťs had given me ill counsell, and fearing that they had not faithfully instructed me, being in this manner as it were incensed. The god Osiris appeared to me the night following, and giuing me admonition saying: There is no occasion why thou shouldest

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be afraid with so often order of religion, as though there were somewhat omitted, but that thou shouldst rather reioyce, since as it hath pleased the gods to call thee thre times, when as there was neuer yet any person that attained to the order but once: wherefore thou maist thinke thy selfe happye for so great benefits. And know thou that the religion which thou must now receiue, is right necessarie, if thou meane to perseuer in the worshipping of the goddesse, and to make solempnitie on the feastiuall day with the blessed habit, which thing shal be a glorie & renowne to thee. After this sort, the diuine maiestie perswaded me in my sleepe, whereupon by and by I went towards the priest, and declared al that which I had seene, then I fasted ten dayes according to the custome, and of mine owne proper wil I abstained longer then I was commanded: And verely I did nothing repent of the pain which I had taken, and of the charges which I was at, considering that the diuine prouidence had giuen me such an order, that I gained much money in pleading of causes: Finally after a few daies, the great god Osiris appeared to me in the night, not disguised in any other forme, but in his owne essence, commanding me that I should be an Advocate in the court, and not feare the slander and enuie of ill persons, which beare me stomacke & grudge by reason of my doctrine, which I had gotten by much labour: moreover, he would not that I shoulde be any longer of the number of his Priests, but he allotted me to be one of the Decurions and Senatours: and after he appointed me a place within the ancient pallace, which was erected in the time of Silla, where I executed my office in gret ioy with a Mayen crowne.

(C)

FINIS.

